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GOD of our fathers, to thee we look. Thou
didst dwell with them; thou art still with
us. For the faith that was in them we praise
thee. It did not fail them; it will ever be our
stay and strength. For the things they left
us, that we can see and handle, we are grate-
ful. But our confidence is in the *faith* that
led them safely through and will bring us
some day to see them face to face.—In *Moments
of Devotion*, by BRUCE S. WRIGHT

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The Editors' Outlook

A WELL-KNOWN writer has charged that Americans have a weakness for doing things together, a sort of passion for simultaneousness. Thus, they select one day when they will all be thankful together, another when they will all give gifts to each other, on another day they all agree to love their mothers, or again, a day on which they will all be patriotic together. They set apart a week as Safety First Week when they will all avoid accidents, or a week when everybody will clean up his back yard. All of which means, of course, that it is very easy to miss the permanent significance of national holidays. It is the task of the teacher, and especially of the teacher of religion, to seize upon these occasions as opportunities for making a lasting impression, analyzing them to discover their permanent religious values, so connecting them with the life of every day that their influence shall permeate the experience of the days to come and receive, with each annual recurrence, a fresh impact and a new emphasis. Thus may these holidays become holy days, set apart for the culture of deep spiritual qualities.

The month of November has two such days. One, Thanksgiving Day, is closely linked with the early history of Plymouth Colony. Its background is bleak, somber and tragic. Wild turkeys and pumpkins were not in those days symbols of affluence, but rather of poverty and want. It meant something that our forefathers could be *thankful* even for these. Thanksgiving, with them, was grateful recognition of God's goodness in preserving alive the hardiest among them and in permitting them still the opportunity to toil and struggle for the achievement of those ideals of political freedom and religious liberty for which they had left home and native land and sailed across the stormy seas. It was a day of solemn consecration to a noble task, in which they felt themselves to be workers together with God. Our observance of the day shall be something more than feasting and relaxation and pleasure-seeking, more than boastful congratulation over the bigness and the richness of our land. Somehow, through all the festivities and homegatherings and social intercourse there should run the serious note of obligation, the recognition of our great debt to the Giver of all gifts, the acceptance of responsibility to use these gifts as a sacred trust, the dedication of a nation to the service of mankind.

AS if the more to solemnize the Thanksgiving festival and prepare our hearts for its fit observance, we now have another, Armistice Day, with its fresh memories of unprecedented sacrifice. That was indeed a day of Thanksgiving when on that first eleventh of November the bells pealed forth the news that a cessation had come in the terrible conflict. For was not this to be the end of war! Again, a year ago, it seemed as if America was about to make a unique contribution to the accomplishment of this ideal. But the year has passed and the end is not yet in sight. Men of faith must still dedicate themselves anew to fresh efforts in the cause of peace and brotherhood. America must gird herself anew for sacrifice.

NOTHING is easier than to fall a prey to the delusion that society is to be transformed by the simple expedient of passing a law. Many confidently expected that the passage of the Eighteenth Amendment and the Volstead Act would put an end to the evil of drinking intoxicating beverages. With such apparent ease and suddenness was this finally accomplished that it seemed almost to indicate the dawn of the millennium. It will be hard, even now, for some to realize that the fate of this measure still hangs in the balance. But so determined is the opposition of the liquor interests, so widespread the apathy of those who really believe in prohibition, so lukewarm the enthusiasm even of Christians and church members, that there is very grave danger lest enough "wet" congressmen be elected this month of November to supply sufficient votes for the repeal of the prohibition law, or at least to modify it to such an extent as to render it ineffective. This is the time to make one's Christian convictions count at the polls, but it must be done quickly. This is one of the "moral" issues in which the church should take an active and aggressive part. The situation is clearly set forth in two splendid articles published in the October number of THE CHURCH SCHOOL.

PROTESTANTS are apt to rest secure in the comfortable reflection that inasmuch as there is no prohibition against the teaching of morals in the public school therefore these interests are being sufficiently cared for. While insistent upon the inclusion of bookkeeping, typewriting, physical culture, domestic science and a multitude of other subjects in the curriculum, it does not occur to them to ask just what provision is actually being made for moral instruction and training. The Character Education Institution of Washington, D. C., of which Milton Fairchild is chairman, is rendering an important service through its research on the problems of character education. It has succeeded in enlisting the cooperation of a number of competent scholars from different states of the Union, and their findings are now becoming available. *The Children's Code of Morals*, for which President William J. Hutchins received a prize of \$5,000 a few years since, has evoked wide commendation. The latest achievement is a Plan for Public School Character Education, for which a prize of \$20,000 was awarded to a Committee from the State of Iowa after a period of competition extending over five months and participated in by twenty-six states. The members of the winning committee are:

Chairman:

Prof. Edwin D. Starbuck, Iowa State University.

Collaborators:

Supt. H. E. Blackmar, Public Schools, Ottumwa.

Pres. C. P. Colgrove, Upper Iowa University, Fayette.

Prof. A. C. Fuller, Teachers College, Cedar Falls.

Prof. F. D. Crane, Teachers College, Cedar Falls.

Prof. E. Horn, Iowa State University.

Ex. Supt. F. H. Huskill, Public Schools, Waterloo.

Prof. Herbert Martin, Drake University, Des Moines.

Prof. J. D. Stoops, Grinnell College, Grinnell.

An Adequate Program First

AS the church-school forces of North America enter upon the new era of united, constructive endeavor ushered in by the merger consummated at the Kansas City Convention, the first essential to larger success is an adequate program. Such a program will take precedence over problems of organization; just as the question of what we purpose to do always takes precedence over the question of how we are to do it. Not that the program is ultimately more important than the organization, but because the program must determine the organization by means of which it is to succeed.

At an important inter-professional conference held in one of our principal cities some time ago, one of the speakers, in an impassioned plea for simplicity in co-operation in things pertaining to the spirit, sounded this emphatic warning against the danger of organization:

"Let us beware of organizations in a world where all organizations are no more than autocracies more or less thinly veiled, in a world where every idea that suffers institutionalization perishes in a miserable allegiance to the institution rather than to the idea; where almost every continuing group of beings becomes no more than a center of activity for selfish interest."

No doubt this arraignment of organization is too severe. But it is full of food for thought, nevertheless.

FORTUNATELY, there are not lacking positive illustrations of the relatively great importance of a program of religious education, as compared with questions of organization which confront us. One such illustration is to be found in the Canadian Standard Efficiency Training Program for Trail Rangers and Tuxis Boys. Many will recall the effort made five or six years ago to secure a similar American Standard Program for the United States. The organizations participating in this effort included the Federal Council of Churches, the Religious Education Association, the International Sunday School Association, the Sunday School Council and the Young Men's Christian Association. It is a matter of record that "difficulties presented themselves which prevented unanimous and joint action." What is not a matter of record is that these difficulties were difficulties arising from questions of organization and control. The result was that a perfectly good program was launched under the auspices of a single organization with no direct participation of the Sunday-school forces; so that, while the program had in it possibilities of large service for the young people of our American churches, it has thus far touched the lives of a comparatively insignificant fraction. One of the most pressing needs that confront church-school workers in the United States is the necessity for some such through-the-week, work-and-play, study-and-recreation training program for boys and girls and young people under co-operative church auspices.

Granted a standardized system of public education placed within the reach of all and dominated by the controlling ideals of a Christian democracy, what should the churches together undertake in the way of a distinctly religious program of instruction and training through

the church school? What constitutes an adequate co-operative program for North America?

GENERALLY speaking, such a program should provide equality of opportunity for Christian nurture, instruction, and training for all the children and young people of every American community both urban and rural. This will involve provision for at least the following factors:

A well housed and well equipped standard church school, Sunday or week-day, or both, within the reach of every American boy or girl.

A minimum standard curriculum of graded instruction, with properly qualified and accredited teachers, for every church school.

A minimum standardized church-school institute, training class or summer school within the reach of every teacher, officer and pastor every year.

The accomplishment of these aims will require the hearty cooperation of all evangelical churches and religious-educational agencies in each of the following items:

The careful survey and appraisal of the religious-educational needs of every community and district.

A more economic and completer utilization of present buildings and equipment in every parish, community, and district.

The proper locating, housing, equipping, and maintenance of new schools with assignment of denominational responsibility in such a way as to meet the total needs of the community or district in the best way possible.

The introduction and use of a standardized curriculum of instruction with recreational and service activities including both Sunday and week-day.

The systematic planning, organization and conduct of training classes and summer schools for teachers, officers, pastors and other leaders of youth in each community and rural district; and the establishment of departments of religious pedagogy in colleges and universities.

Continuing adjustment of the curriculum and organization of every school thus organized in such a way as to minister with equal effectiveness to the needs of pupils and students of varying ages, environmental surroundings and grades of natural ability.

SUCH a cooperative program will, in the end, involve the reconstruction of the organized activities of all the cooperating denominations on a thoroughly educational basis. Just what this reconstruction will involve, and just what the resulting organization and administrative procedure will be, cannot be determined in advance of actual agreement with regard to the program itself. This in turn must be determined with reference to the children and youth of each community. Back of the program is life itself, the life of the individual and the life of the group. It is this life in its gradual unfolding, which the program, like the environment, must be made to serve. Of that life, God himself is the architect. We, together, are builders in His and in its service. If the finished product after it leaves our hands is to express in any measure the Architect's plan, it behooves us to build with care each minor part.

HENRY H. MEYER.

The Biblical Argument for Graded Lessons

By Luther A. Weigle

I HAVE been asked by the editors of THE CHURCH SCHOOL to state briefly the biblical argument for graded lessons. By this is meant not an argument drawn from the Bible—though good biblical grounds for the pedagogical principle of gradation might easily be cited—but an argument drawn from the use which graded lessons make of the Bible.

The International Graded Lessons have been criticized by two sorts of folk, who stand at opposite poles of opinion. Those who have been satisfied with the Uniform Lessons, on the one hand, have seized upon the extra-biblical material which the Graded Lessons contain and have objected to the whole system on the score that, as they say, "It does not teach the Bible." On the other hand, certain theorists concerning the curriculum of religious education have lately affected to regard the International Graded Lessons as negligible because, as they claim, these lessons are "too Bible-centered." Our concern, in the present article, is with the contention of the first of these groups. At some other time, perhaps, we may examine the claims of the second group.

Let it be granted, at the outset, that the biblical argument for graded lessons is not the only, nor even the primary argument. The fundamental argument for graded lessons lies in the nature of growing children, with their developing moral and religious needs and capacities. Only graded lessons can furnish to children that ordered Christian nurture and progressive instruction in the fundamentals of the Christian faith which they need for the up-building, through the power of the Holy Spirit, of sound moral and religious character. Only graded lessons can enlist and hold the advancing interests of boys and girls who are active in mind and body; only graded lessons can expand with their expanding powers. Only graded lessons, again, can be correlated with the rest of their education, so that religion may gain and keep for them its true significance, not as something apart from other intellectual and practical concerns, but as the spirit and substance of all true everyday living.

Yet the biblical argument has cogency. The place of the Bible in Christian experience—a supreme place which surely needs no exposition or defense here—is such that we rightly inquire concerning any system of lessons which purports to be of value for the religious education of our children: Does it teach the Bible? Will they, through these lessons, learn rightly to understand, appreciate and use the Word of God?

The advocates of the Uniform Lessons have assumed, without definite proof, that these lessons have so presented

In connection with this article we refer readers to the report of the Commission on Policy of the International Sunday School Lesson Committee, entitled, "Progress in Lesson Making," published in the July issue of THE CHURCH SCHOOL. In this report will be found tables and charts showing the use made of biblical material in the Uniform, Improved Uniform, and International Graded Lessons.

—The Editors—

the Bible that the above questions could be answered in the affirmative; and they have also assumed, again without proof, that the Graded Lessons are not as successful in their presentation of the Bible. A woman somewhat past middle age expressed their feelings when she sighed to her pastor, who was asking her again to take a class in the church school, "I just wish

we could go back to the good old days when we studied through the Bible once in every seven years!" Well—if this good woman really did study through the Bible once in every seven years, it was not because the outlines of the Uniform Lessons led her to do it. The fact is that the Uniform Lessons never covered the Bible adequately in any cycle of seven years. Indeed, in the fifty-four years since the beginning of the Uniform Lessons in 1872 until the close of the lessons for 1925, only forty per cent of the material contained in the Bible has ever been assigned for study. Sixty per cent of the Bible has never been used by the Uniform Lessons. On the other hand, in fifteen years of the International Graded Lessons, covering the work of the Primary, Junior, Intermediate and Senior Departments, more than sixty-two per cent of the Bible is assigned for study, and less than thirty-eight per cent is left unused as lesson material.

These figures are from studies made during the last year by Mr. W. E. Uphaus and Mr. W. E. Powell, of the Graduate School of Yale University, who have counted every verse assigned for study, for reference or for devotional reading throughout the forty-six years of the older Uniform Lessons from 1872 to 1917, the eight years of the Improved Uniform Lessons from 1918 to 1925, and the fifteen years of the Graded Lessons from the Primary to the Senior Departments inclusive. They have in their possession detailed tables covering various phases of investigation into the adequacy with which these different systems deal with the biblical material; and have made these tables available for the use of the International Sunday School Lesson Committee. These tables establish beyond question or cavil the superiority of the Graded Lessons as instruments of the study of the Bible. It is possible, in this space, only to state briefly certain significant general results of the investigation.

The Graded Lessons teach more of the Bible than the Uniform Lessons. For table showing the percentages of the text of the various groups of books of the Bible used as lesson material by the three systems, the older Uniform, the Improved Uniform, and the Graded, see the July issue of THE CHURCH SCHOOL, page 448, Exhibit B.

The older Uniform Lessons, in forty-six years, made

use, at one time or another, of 10,862 different verses out of the 31,102 verses in the Bible; the Improved Uniform Lessons, in eight years, used 12,420 different verses; the Graded Lessons used 19,388 different verses. The older system thus left unused 20,240 verses; the present Improved Uniform cycle does not use 18,682 verses; and the Graded Lessons omit 11,714 verses.

Throughout the forty-six years of their history the older Uniform Lessons omitted entirely nine books. See Exhibit F, page 449, July.

The whole of but one book, Mark, was used.

The Improved Uniform Lessons omit fifteen books: See Exhibit F, July. The whole of fourteen books is used: Ruth, I Samuel, II Samuel, II Kings, Esther, Hosea, Amos, Mark, Luke, Galatians, Philippians, I Thessalonians, Philemon, James.

The Graded Lessons omit two books: Joel and Obadiah. They use less than fifteen per cent of five additional books: Leviticus, I Chronicles, Song of Solomon, Lamentations, Zechariah. They use the whole of thirty-six books: Genesis, Exodus, Ruth, I and II Samuel, I and II Kings, Esther, Hosea, Amos, Jonah, Micah, Nahum, Zephaniah, Haggai, Malachi, Acts, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians, I and II Timothy, Titus, Philemon, James, I and II Peter, I, II and III John, Jude; and all but a very few verses of three more books: Ecclesiastes, Mark and Romans.

The Graded Lessons distribute the material better, in point of quantity, than the Uniform Lessons. The older Uniform Lessons seemed cognizant of no problem here. They plodded steadily along, maintaining a consistent average of twelve verses per lesson. Sixty-six per cent of these lessons, throughout the forty-six years, were of less than fourteen verses; and ninety-one per cent were of less than seventeen verses.

The Improved Uniform Lessons have bravely cut loose from this limitation. Whereas the older lessons assigned a total bulk of 28,831 verses in forty-six years, these assign 22,799 verses in eight years. But they fail to distribute the burden equitably. Of this total number of verses, 9,829 are assigned in nine months which are devoted to biographical and review courses in the Old Testament, leaving 12,970 verses for the other seven years and three months. Of the 12,420 different verses which are used by this series, 4,584 are used only in these nine months. For the thirty-nine Sundays in this period, an average assignment of 252 verses per lesson is maintained; for the remaining seven years and three months, the average is 34 verses per lesson. Other vagaries of distribution are brought out by analysis, to follow which would lead us too far afield. We may remind ourselves simply that, while the assignments are shortened, in this system, for the primary and junior pupils, no distinction, as to length of lesson, is made between the Intermediate, Senior, Young People's, and Adult Departments.

The real test, in this respect, of the Improved Uniform Lessons, is to come in the years 1923, 1924, and 1925. What will the pupils and teachers of a school that has been using Uniform Lessons, and is accustomed to their rather easy swing, do with an assignment which covers half of I Samuel and the whole of II Samuel (40 chapters; 1,122 verses) in a single lesson? Or with one lesson covering the whole of the two books of Amos and Hosea? Or with the whole of the epistle to the Galatians in a single lesson?

But, some one will object, do not the Graded Lessons also make long assignments? That is true; but these assignments are more equitably placed, and have been led up to by the preliminary steps involved in the organization of the system. In the fifteen years, these lessons assign a total bulk of 48,044 verses, which are distributed as follows: Primary, 3,162; Junior, 8,111; Intermediate, 12,501; Senior, 24,270. The average number of verses assigned is thus seen to be: Primary, 20; Junior, 39; Intermediate, 60; Senior, 112.

The Graded Lessons undertake to teach to children, in the various grades, those portions of the Bible which they can best understand, and which are best suited to meet their moral and religious needs and to help them grow in Christian character. No system of Uniform Lessons can do this as well. A friend of mine tells of the dismay with which his wife returned home after accompanying their four-year-old boy to Sunday school for the first time, and reported that the lesson had dealt with the question as to whose wife a woman would be in the resurrection, who had married seven men. Lest readers be incredulous, let me cite the date of that lesson. It was on September 16, 1906.

The Improved Uniform Lessons have done away with such infelicities. They aim to provide for the younger children an "adapted" and "thoroughly teachable" lesson which is more or less closely associated with the general lesson topic for the day. But their success in doing this is dubious. And even if they were to succeed in providing on each Sunday an adapted, teachable lesson for little children, the fact would remain that the choice of topics and the general outline of the course have not been determined with a view to the understanding and the moral and religious experiences and needs of the children; and so that the course is not as well suited as it should be to illumine those experiences and to aid constructively in the development of the moral and religious character of the little folk. At best the Improved Uniform Lessons, in the Primary and Junior grades, can furnish merely a succession of adapted lessons; they cannot, in any proper sense of the term, constitute a graded series of lessons. This distinction should be clearly kept in mind, in view of the confusion which is bred by the advertising of the Improved Uniform Lessons, in some quarters, as "graded uniform" or "uniform graded."

The Graded Lessons are more faithful to the Bible itself, and provide a more adequate basis for the teaching of the full range of biblical truth. The tendency of any uniform lesson system, necessarily, is to choose for study the narrative portions of the Bible, and relatively to neglect the more abstract and difficult portions. The result is seen in the figures given in the table mentioned above. The Uniform Lessons have given to the Gospels and to Acts a due measure of attention, and to the Old Testament narratives perhaps more than their relative value warrants; but they have relatively neglected the Wisdom literature, the Law, the Poetry, and, worst of all, the Prophets of the Old Testament and the Epistles of the New Testament. In the portions of the Bible thus neglected lies much of the richest truth of God's Word.

Examples of this neglect might be cited in numbers for which we have here no space. Micah's great message in 6. 6-8, which has been called the high-water mark of Old Testament religion, has never been assigned for study throughout the fifty-four years of the Uniform Lessons.

Jeremiah's prophecy of the New Covenant (31. 31-34) was assigned once, on February 14, 1892. Nine lessons have been taken from Amos in these fifty-four years. Three were temperance lessons, and one a special home missionary lesson. One was inserted between lessons on Elijah and Elisha, being thus put a hundred years out of its proper place. One lesson takes the whole of Amos and Hosea in an assignment for a single Sunday (April 27, 1924). That leaves three lessons which take the prophecy in its proper historical place, and afford a fair opportunity for the teaching of its characteristic message. One of these lessons was in 1877, and two in 1891. The visions of chapter 7 have never been assigned for study, neither has the passage which is the heart of the book (5. 21-24), except as these are covered in the big lesson which takes the whole of Amos and Hosea together. And so we might go on. It is not to be wondered at that the present generation is ignorant of the Bible. We are reaping the fruit of fifty years of a lesson system which so limits the study of the Bible that no other result can reasonably be expected.

The Graded Lessons teach the Gospels, Acts and the narratives of the Old Testament more thoroughly than either of the Uniform systems; and yet are able to teach the Prophets and the Epistles, the Wisdom and the Poetry far more fully and effectively than the Uniform Lessons. They cover fifty per cent of the material of the Prophets instead of fourteen to seventeen per cent; and ninety-six per cent of the material contained in the Epistles, instead of thirty to thirty-four per cent. They teach about one fourth of the Wisdom and Poetry, instead of about one

eighth, as did the older Uniform Lessons, or almost none, as do the Improved Uniform Lessons.

This, then, is the biblical argument for graded lessons. Freed from the limitations of the principle of uniformity, not compelled to seek biblical passages as lesson material from which something can be gotten for everybody, old and young, at the same time, graded lessons are able to teach more of the Bible, to teach its most profound as well as its simpler portions, and to teach it in such fashion as most effectively to meet the moral and religious needs and promote the moral and religious growth of various ages and classes of pupils.

These considerations, among others, led the International Sunday School Lesson Committee, at its last meeting, to substitute for the Primary and Junior adaptations of the Improved Uniform Lessons which it has hitherto issued, what are to be called Primary and Junior Group Lessons, which are graded by groups or departments, rather than by years. This change begins with the Lessons for 1924.

It should be clearly understood that these Group Lessons are in no sense meant to replace the present International Graded Lessons. They are intended for schools which use the Uniform Lessons. It is earnestly to be hoped that an increasing number of these schools will move on to adopt the fully graded lessons; but for those which can not yet see their way to do this, the lessons graded by groups are provided instead of adaptations of the Uniform Lessons. The latter will be issued, beginning with 1924, with adaptations to the Intermediate, Senior, Young People's, and Adult departments only.

Man's Legacy

An Impressive Dialogue

By Ernest Bournier Allen

Variation in the regular routine of a church service is often worth while. Two deacons in one of our metropolitan churches gave the following "dialogue" on a Sunday morning, just before the pastor's sermon. It is entitled "Man's Legacy" and is supposed to be a conversation which took place between John and Paul during Armistice days. It is appropriate at this time as we approach the anniversary of Armistice Day.

Saint John:

Ah, these are dark days, Paul,
And I thought when I did walk
The earth with our beloved Master,
That days would never be so dark again!

Saint Paul:

'Tis true, but times and customs change
While human nature ever will remain the same.
The elements that were at war in our time,
Still rule the lives of men.

Saint John:

But what about these years that came between?
Are they all lost? Has the blood our Master shed
That all might live, but been in vain?

Saint Paul:

So truly it would seem; I've wondered, John,
As I have watched the havoc wrought by men
As devastating now as in our day, if there
Were something lacking in our lives, our witnessing?

Saint John:

Ah, perish such a thought! Could all those years
We gave to ministering count for nought; e'en tho'
Our words did falter and our courage shrink, did

Stripes, imprisonment, and suffering bear no fruit?

Saint Paul:

Ah no! Thank God it is not so! We must
Not let the veil of dark despair obscure our sight.
The list of martyred men, the lives of saints
All show 'twas not in vain!

Saint John:

Yea, Paul, and tho' this blasting war did range
The world like hungry demons slaving blood,
Yet even then was seen the love of man for man
So planted in their hearts by our beloved Christ.

Saint Paul:

But best of all, out of that holocaust has come
The cry, "No more shall there be war." Ah John!
Will it not then be worth the price, when in
The coming years, Love reigns supreme,
And man accepts his legacy?

Saint John:

His legacy? Ah yes, we humans may have failed,
But still man has *His* life, *His* words, this legacy:
"My Peace I leave unto you, not as the
World gives, give I unto you; Let not your
Heart be troubled, neither let it be afraid."

Songs of Thanksgiving

By Carl F. Price

WHATEVER else it may be, Thanksgiving time is an occasion for the singing of hymns of praise and thanks to God. A true hymn is a prayer; indeed, ever since the Council of Toledo in 633 A. D. fixed this through their famous edict as a condition in the definition of a hymn, it has obtained that only those sacred songs which are addressed to Deity may in the strict sense be regarded as hymns. Thanksgiving and grateful praise to God, therefore, find ample and varied expression in a large number of Christian hymns, and in many of the best they form the dominant theme.

Our forefathers in Plymouth Colony, who founded the festival of Thanksgiving Day, were hymn-singers. And their hymn-singing was none the less hearty because the haughty Cavaliers back in old England with high scorn had taunted the Puritans with being "hymn-singers," as though that were a term of reproach. Those sturdy pioneers, despite the tempests of the sea, the "stern and rock-bound coast," the inhospitable wilderness, the biting climate and the savagery of the natives, gave thanks to their heavenly Father in full measure for all his blessings to them, and much of their thanks was expressed in song.

In those days the Puritans regarded as sacrilege the use in divine worship of any hymns, save those translated into metrical form from the Word of God, and more particularly "the Psalms of David." And so it came to pass that the first songs of thanksgiving sung in that sturdy colony were metrical versions of the Psalms, first in old Henry Ainsworth's *The Book of Psalmes: Englished both in prose and meter*, later in the famous Sternhold and Hopkins psalm-book, and still later in *The Bay Psalm Book* (1640). The first two of these praise-books were brought with the colonists in their little ships from England. The Sternhold and Hopkins book, however, won the odious nick-name of "Hopkins his Jigges," because it was felt to be too free a translation from the original Hebrew text of the Psalms. Accordingly, a new and more literal version of the Psalms was demanded, and "the chief Divines in the Country, took each of them a Portion to be Translated." The result of their versifying was *The Bay Psalm Book*, the first book ever published on American soil. A Cambridge poet of that day, as Cotton Mather tells us, gave to the metrical translators this much-needed advice:

You Roxb'ry Poets, keep clear of the Crime,
Of missing to give us very good Rhime.
And you of Dorchester, your Verses lengthen,
But with the Texts own Words, you will them strengthen.

How poetically these writers succeeded, the Gentle Reader may decide for himself from this average sample of their work, the One Hundredth Psalm, taken from this same *Bay Psalm Book*—one of the first of the songs of thanksgiving ever penned in America:

Make yee a joyfull noise unto
Iehovah all the earth:
Serve yee Iehovah with gladnes:
before him come with mirth.

Know that Iehovah he is God,
not wee our selves, but hee
hath made us, his people & sheep
of his pasture are wee.

O enter yee into his gates
with prayse, & thankfulness
into his Courts: confesse to him,
& his Name doe yee blesse,
Because Iehovah he is good,
his bounteous mercy
is everlasting: & his truth
is to eternity.

Such was the thanksgiving hymn for the Day of Thanks of three centuries ago.

While Plymouth Colony was being established, Europe was distraught with the turmoil of the Thirty Years' War (1618-48). Germany, bowed in head, but chastened in spirit, came to that deeper spiritual consciousness often produced by the vicissitudes and sorrows of war. When at last the Peace of Westphalia brought the long-yearned-for peace with victory, German Protestantism broke forth into a pæan of thanksgiving in Martin Rinkart's hymn:

Now thank we all our God
With heart and hands and voices,
Who wondrous things hath done,
In whom this world rejoices.

The horrors of pestilence, famine and military onslaught were suffered by Pastor Rinkart in the walled town of Eilenburg. Whether or not tradition is accurate in connecting the writing of this hymn with the Peace of Westphalia, it is certain that his sufferings and his intense joy and thanksgiving when those sufferings came to an end inspired this hymn, which voiced the thanks to God of all the people. Throughout the years this hymn has been known as the German *Te Deum*.

Hymns of praise, of which Christian hymnody has a rich abundance, are in a certain sense often songs of thanksgiving. The foundation for the praise and worship of God in these hymns is gratitude to the divine Father for all "his goodness and his wonderful works to the children of men." The Long Meter Doxology is the most instinctive hymnic idiom of thanks. Just as the exclamation, "Thank God!" rushes to the lips of a devout man when his heart suddenly wells up with gratitude, so a congregation, moved by the same emotion, almost spontaneously bursts into singing, "Praise God from whom all blessings flow!"

On the eve of the Fourth of July, 1876, which marked the one hundredth anniversary of the independence of this nation, a great multitude was gathered before the old State House in Philadelphia, where the Declaration of Independence had been signed a century before. Just as the clock struck midnight, that vast throng, thrilled by the memories of a marvelous century of God's blessings since that historic event, sang with great emotion, "Praise God from whom all blessings flow!" and those who

were present declared it to be the most fervent song of thanksgiving they had ever heard.

Sankey used to tell the story of a little girl who accompanied her father to the top of Mount Washington. Owing to a thunder-storm below them, their view was limited to the rocks of the very summit, and to the blue vault of the heaven, bathed in sunshine. "Well, Lucy," said her father, "there is nothing to be seen here, is there?" But the child, whose heart was filled with thanks to the Creator for the strangely wonderful vision, exclaimed: "O Father! I see the Doxology! All around seems to say: 'Praise God from whom all blessings flow!'"

In the dark days of the Civil War a group of prisoners, brought to Libby Prison one night, were giving way to the bitterest feelings of depression. One of their number, a Baptist minister, sat down, covered his face with his hands and wept. Suddenly a voice from an upper window started the Long Meter Doxology, a dozen joined in the second line and soon the whole company of prisoners were singing the hymn of praise. At once the depression dissolved and the song of thanksgiving spread the spirit of thanksgiving throughout the forlorn company and there was no more weeping.

Some of our modern hymns not only breathe a spirit of thankfulness for all of God's blessings in general, but also specify certain definite blessings for which the soul returns thanks to God in song. Folliott S. Pierpoint's children's hymn, "For the beauty of the earth," renders "grateful praise" to Christ our God for the beauties of nature, for the love of parents, family and friends, for

the mystic harmony
Linking sense to sound and sight,

for the Church of God and for

Thyself, best Gift Divine.

In her book of *Legends and Lyrics*, published in 1858, Adelaide A. Procter gave to the world a stirring song of thanksgiving that has passed into common use:

My God, I thank thee, who hast made
The earth so bright,
So full of splendor and of joy,
Beauty and light.
So many glorious things are here,
Noble and right.

In the verses that follow, she has offered thanks for the abundance of joy and gentleness and love, for pain and its ministry (a difficult verse, perhaps, for some to sing with sincerity), for the good things the Lord has in store for us, and even for the imperfectness of these lives of ours that can never find perfect satisfaction

until they lean
On Jesus' breast.

Our national hymns are usually characterized by prayers of petition, almost anxious petition, rather than expressions of gratitude. But in some of them the note of thankfulness is not wanting, as in the hymn of Daniel C. Roberts:

God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor through the skies,
Our grateful songs before thy throne arise.

and again in William Roscoe's hymn, *Great God! beneath whose piercing eye*, which contains this couplet:

Thy kindness to our fathers shown
Their children's children long shall own.

A holy thankfulness is implied in Henry Burton's *O King of kings, O Lord of hosts*, in which occurs this exquisite verse:

Thou who hast sown the sky with stars, setting thy
thought in gold,
Hast crowned our nation's life, and ours, with blessings
manifold;
Thy mercies have been numberless; thy love, thy grace,
thy care,
Were wider than our utmost need, and higher than our
prayer.

Harvest time and the abundance of the earth's fruitage naturally turn the hearts of the people toward thankfulness, of which in our own land Thanksgiving Day is the appropriate expression. Matthias Claudius, the poet of a century and a half ago, caught up the spirit of this harvest season in a sketch, *Paul Erdmann's Fest*, published in his famous year-book, *Wandsbecker Bote*. Herein the people at harvest time are represented as coming to Paul's home and singing their Peasants' Song, from which has been translated by Jane M. Campbell our song of thanksgiving:

We plow the fields and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand.

Dean Henry Alford has given to us a harvest-hymn of even greater and wider spiritual application in the lines beginning:

Come, ye thankful people, come,
Raise the song of harvest-home;
All is safely gathered in
Ere the winter storms begin;

and next to our national hymn, this hymn is used more frequently than any other in worship on Thanksgiving Day.

The most heart-deep song of thanksgiving is that cry of joy that is uttered by the human soul upon realizing its full redemption from the thralldom of sin. David has uttered for the world the loftiest songs of gratitude for the salvation that comes from God alone; and these have been echoed in the metrical translations of the Psalms in successive centuries. Charles Wesley, that lyric hymnist of the very first order, never sang with deeper conviction than in his reminiscent hymn of praise:

O for a thousand tongues to sing
My great Redeemer's praise;

for this hymn was written upon the first anniversary of his conversion from sin and bears within its lines many intimate references to that great event in his life.

Indeed, many of our most inspiring hymns have derived their inspiration from that strange experience of the human soul, the new birth that banishes sinfulness and enshrines holiness in the heart. How inadequate are our songs of thanksgiving in the light of that greatest of miracles that God hath wrought! Some great day, when we shall come to a fuller realization of the eternal meaning of it all, earth's songs of thanksgiving shall be all lost in the one great song of the redeemed of all the ages, "Worthy the Lamb that was slain!"

A Service of Thanksgiving

Arranged by Benjamin S. Winchester

1. This service may be used as the service of worship for the church school on the Sunday preceding Thanksgiving Day; or at the combined service of church and school on that day; or at the special service of the church on Thanksgiving Day; or at a Union or Community Thanksgiving Service.

2. The place of worship should be appropriately decorated with stalks of corn, sheaves of wheat or oats, autumn leaves and flowers.

3. If it is intended that gifts of fruit or vegetables shall be a feature of the service, space for these should be left about the platform. A group of boys, or of boys and men, should also be designated and instructed beforehand for bringing forward the offering and placing it in an orderly and pleasing arrangement upon the platform. The same group, or other groups, may likewise be designated for assisting in filling the baskets and in distributing them to individuals or families in need.

Instrumental Prelude, by Organ or Orchestra.
Processional or Introductory Hymn. Ancient of Days.

Call to Thanksgiving.

LEADER: O give thanks unto the Lord, for he is good;
For his loving-kindness endureth forever.

PEOPLE: *Enter into his gates with thanksgiving,
And into his courts with praise.*

The Doxology.

Praise God, from whom all blessings flow,
Praise him, all creatures here below,
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost. Amen.

Then let the people be seated, with heads reverently bowed, during the prayer by the Leader, who may use his own words or, if he prefers, the following:

Prayer of Gratitude and Trust.

LEADER: Almighty God, our heavenly Father, from whom cometh every good and perfect gift, let thy blessing rest upon us in this festival of thanksgiving. We praise thee for all the gifts thou hast bestowed upon us, and upon our land, and upon the whole family of man. We remember thy loving-kindness and tender mercy toward us through all the years, and with grateful hearts we lift to thee our songs of joy. May we show our gratitude by faithful lives devoted to thy service; through Jesus Christ our Lord.¹

The Lord's Prayer.

Psalms of Thanksgiving.

LEADER: Praise waiteth for thee, O God, in Zion;

PEOPLE: *And unto thee shall the vow be performed.*

O thou that hearest prayer, unto thee shall all flesh come.

As for our transgressions, thou wilt forgive them.
Blessed is the man whom thou dost choose and
causest to approach unto thee,
That he may dwell in thy courts:

We shall be satisfied with the goodness of thy house,

Even of thy holy temple.

Thou visitest the earth, and waterest it, thou greatly enrichest it;

The river of God is full of water:

Thou providest them grain, when thou hast so prepared the earth, thou waterest its furrows abundantly.

Thou settlest the ridges thereof; thou makest it soft with showers; thou blessest the springing thereof.

Thou crownest the year with thy goodness; and thy paths drop fatness,

They drop upon the pastures of the wilderness, and the hills are girded with joy.

The pastures are clothed with flocks; the valleys also are covered with grain;

They shout for joy, they also sing.

Then let all the people rise and sing the

Hymn. Praise to God and Thanks We Bring.

Tune.—Saint George's, Windsor.

If desired, the hymn may be sung antiphonally, one choir singing the first half of each stanza, the other singing the second half; or, the boys and men may sing on the first half, the girls and women on the second half.

Scripture Lesson.

One of the following passages may be selected:

Neh. 8. 1-3, 9-12. Psa. 107. 1-22. Psa. 145, 147, or 148.

An appropriate anthem or solo may follow at this point, if desired.

Prayer.

The leader may use his own words, or, if he prefers, the following:

LEADER: O come, let us worship and bow down,

Let us kneel before the Lord our Maker.

O Lord, our God, the Giver of all good, we bless thee for thy never failing mercy. We praise thee for the order and constancy of nature; for the beauty and bounty of the world; for day and night, summer and winter; seedtime and harvest; for the varied gifts of loveliness and use which every season brings. We give thee thanks for all the comfort and joy of life, for our homes and all our home blessings; for our friends and all the pure pleasure of social life; for the love, and sympathy, and good will of men.

We thank thee for all the work we are enabled to do, and the truth we are permitted to learn; for whatever of good there has been in our past lives, and for all the hopes which lead us on toward better things. We praise thee for all the blessings of civilization, wise government and just laws; for the land in which we live, with its great ideals of liberty and brotherhood;

¹ From Book of Church Services. Pilgrim Press.

for education, and all the blessings we enjoy through literature, art and science.

We thank thee for all true knowledge of thee and the world in which we live. We thank thee for the gift of thy Son, Jesus Christ, and all the high hopes which are ours as his disciples; for the inspiration of thy Holy Spirit; for communion with thee, the Father of our spirits; and for the light and peace which come through trust and obedience.

We praise thee for the sacred and tender ties which bind us to the unseen world; for the faith which dispels the shadows of earth, and fills the last moments of life with the light of an immortal hope.

There is nothing, O Lord, for which we may not bless and thank thee: therefore do we pay our vows now in the presence of all thy people, humbly beseeching thee to accept this our service, which we offer in the name of Jesus Christ our Lord. Amen.¹

Here may follow an address, sermon, story or other appropriate message, by the pastor, superintendent, or other person. After this there will be opportunity for the reading of the Thanksgiving Proclamation, and of other necessary announcements.

¹ Adapted from John Hunter and Scotch Book of Common Order.



Photo by John Kabel

"All is safely gathered in, ere the winter storms begin."

The Offering.

At this point may be brought forward gifts of fruit, grain, vegetables or other food, followed by an offering of money. While these gifts are being collected and distributed about the platform, the leader may read one or more of the following sentences:

LEADER: Honor the Lord with thy substance, and with the first fruits of all thine increase.

PEOPLE: *Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.*

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

To do good and to communicate forget not: for with such sacrifices God is well pleased.

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom.

Thanks be to God for his unspeakable Gift!

As the offering of money is brought forward, the collectors will stand during the

Prayer of Dedication.

LEADER: O God, most merciful and gracious, of whose bounty we have all received, we beseech thee to accept this offering of thy people. Remember in love those who brought it, and those for whom it is given, and so follow it with thy blessing that it may promote peace and good will among men, and advance the kingdom of our Lord and Saviour, Jesus Christ.²

All will then rise and sing together the following:

Hymn. Praise to God, Immortal Praise.
Tune.—Dix.

Praise to God, immortal praise,
For the love that crowns our days;
Bounteous source of every joy,
Let thy praise our tongues employ;
All to thee, our God, we owe,
Source whence all our blessings flow.

As thy prospering hand hath blest,
May we give thee of our best,
And by deeds of kindly love
For thy mercies grateful prove,
Singing thus, through all our days,
Praise to God, immortal praise, Amen.

Then may follow

The Benediction.

LEADER: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever.

The Lord bless you and keep you:

The Lord make his face to shine upon you and be gracious unto you:

The Lord lift up his countenance upon you and give you peace. Amen.

² From Book of Church Services. Pilgrim Press.

The Workers' Conference

By Wade Crawford Barclay

THE first part of this important subject was presented in the October issue of THE CHURCH SCHOOL, in which Dr. Barclay discussed the general plan, organization, and typical forms of a Workers' Conference. In this article he continues the discussion and deals with the periods of the program and values of a Workers' Conference.

— The Editors —

The Periods of the Program

The Worship Period. All of the sessions of the Workers' Conference should be pervaded by a deeply devotional spirit. They should be seasons of spiritual refreshing. The leadership of the Spirit should be expected and acknowledged. The training of the workers is a fundamental and necessary part of preparation for the building of the kingdom and "except the Lord build the house they labor in vain who build it." There may be much noise of hammers and saws, many people apparently very busy with but little actual construction accomplished. Often the workers will come to the session weary in body and confused in mind. A brief period of quiet; a few moments of spiritual meditation; the expression of aspiration; of desire for the Lord's presence and guidance, and the result will be a sense of refreshment of mind and body, and the development of an attitude of expectancy, open-mindedness and search for new truth. If the devotional period is a dull, mechanical, formal routine, it is a poor preparation for the periods of discussion to follow.

It will be well if there may be different leaders of the devotional service from week to week. These leaders should be carefully chosen by the program committee on the basis of their ability to make the service spiritually helpful. The leader should understand that he is expected to make thorough preparation in advance. Off-hand, slap-dash, "Everybody ready, let's go," "What shall we sing next" leadership should not be tolerated.

General and Departmental Training Periods. It is at these points that the Workers' Conference becomes a definite agency of training. This feature of the program holds within it the possibility of large and far-reaching service to the workers. Because of the fact that the training of teachers and leaders has been so generally—almost universally—neglected in the past, the training periods will require special attention and effort. Some teachers—mark the word—will be found to be unaccustomed to study and reluctant to apply themselves diligently to lesson preparation. All sorts of excuses are likely to be met, such as, "The lessons have no relation to our church-school teaching"; "I have no time to study the lesson"; "I think we ought to give all our time to the study of the Bible"; "This study is too much like public-school work," etc., etc.

It must be understood by those in charge that if the Workers' Conference breaks down at this period its most important function as an agency of training is lost. A presentation in advance by various methods must be planned in order to educate the leaders and teachers on the importance and value of training. The special value

of the training period should be set forth forcefully in various ways. Superficial objections should be anticipated and answered. Regular attendance and study of the lesson should be pledged and faithful performance made a matter of conscience. If the leaders have high ideals for this period and show tactful, skillful leadership, their ideals will gradually come to be shared by all of the workers.

The study of approved textbooks, with the passing of tests and awarding of recognition by certificate and final diploma is essential to effective training. Nothing less will suffice. Lectures, no matter by whom, will not take the place of the study of the textbooks which meet the requirements of the standard agreed upon after years of experience and study of the problem by the denominational leaders. Those who think there may be a short-cut, or some other way "just as good," are making a mistake and wasting both their own time and that of their leaders and teachers.

Local Problem Discussion. Properly conducted, this may be made a thoroughly worth-while feature of the Workers' Conference. It is the means by which the workers are made acquainted with their field. Many churches go on from year to year blindly following a traditional routine which never changes. Constant change is taking place in the parish. It is so gradual that it may be unnoticed, but it is continuous and significant. The result is after ten or twenty or thirty years that the church is utterly failing "to serve the present age." The members vaguely wonder why. The reason is plain: the workers do not know the needs of the parish. Conditions of which they are entirely ignorant exist. Problems to which they are blind abound. They are like soldiers fighting in the dark. They fire aimlessly at imaginary foes while the forces of the enemy ambushed in darkness are unharmed. It is this condition which the community survey, developed within recent years, seeks to remedy. The survey discovers and charts the field in which the church is at work. It reveals the problems which the workers of the church must solve, if the church is to succeed in actually doing its work. The Workers' Conference provides the means for the study of the problems, for discussion of the best means of solving them, and for the working out of a plan of campaign.

Frequent objections are heard from preachers to "ready made" or "hand-me-down" plans of over-head boards which those who are expected "to put them across" have no part in making. The objections have no little validity. Attention may well be called to the fact that the same process is extremely common in the local church. The minister or the church-school superintendent makes plans often

with practically no consultation with the workers whom he expects to execute them. When he announces them he wonders why they evoke so little enthusiasm; why sometimes there is murmuring and open objection. He may even bring the charge of lack of loyalty. *No one enjoys executing plans which he has had no part in making.* The Workers' Conference offers a remedy. In it plans are made under the guidance of appointed leaders by those who are expected to execute them.

There is no lack of important local problems in every church situation. For example, frequently the departmentalized school will be discovered to have a much larger proportionate enrollment in the elementary departments than in the secondary departments. Where this situation exists a study of causes will reveal a number of problems worthy of very careful consideration. Sometimes this disproportionate enrollment will be found in one department only. In one church school of 1,200 members 750, or more than 60 per cent, are in the Adult Department. A comparison of public-school enrollment with total church-school enrollment reveals the fact that only 35 per cent of the public-school pupils of the community are in the church school. Why does this school attract adults and fail in attracting boys and girls and young people? Other equally vital topics may readily be suggested.

It is important that the topics be live issues. Ill-advised, hastily chosen topics will soon kill interest in this feature. An alert teacher writes: "Our Workers' Conference failed because of lack of definite aim in the part of the session devoted to local problems. There was no prepared program—just a long drawn-out discussion of local needs, so petty that we all felt our time wasted."

Certain problems are seasonal and common to all schools. Such, for example, are: What are the most effective ways of rallying the members at the beginning of the school year in the fall? What is the most appropriate way in which to celebrate Christmas? Easter? Children's Day? How may Decision Day or Acknowledgment Day be observed most fruitfully in the various departments?

Current religious-educational literature may be effectively used in carrying out this feature of the program. The program committee in assigning the topics can accompany them with references to the best available periodicals. Sometimes a paper may be written containing the gist of two or more articles on the same topic. At other times the articles referred to will be used by the writer or speaker simply as a means of stimulating his own thoughts upon the subject. Occasionally a brief article may be read, two speakers to follow in brief discussion, if possible one in agreement and one presenting a differing view. Some of the periodicals regularly furnish topics for problem discussion in the Workers' Conference.

The Business Period. In some very successful Workers' Conferences a brief period is allotted to business. It is not wise to attempt to make the Workers' Conference the time and place for attending to all business details. The result of this would be that the business period would gradually assume right-of-way, crowding the really more important features into the background. In some instances where an excellent beginning has been made, just this has happened, the conference degenerating into a long-drawn-out, wearisome business meeting, the other periods subordinated and finally disappearing. A monthly or quarterly business meeting should be held with reports

and the consideration of all important business items. In addition, if the Workers' Conference is made up exclusively of the church-school workers a period of eight or ten minutes may be set aside for the consideration of items requiring immediate attention. Within this period, strictly limited, the business should be attended to with promptness and dispatch. If more time is found to be required an adjourned session should be held at the close of the regular program or at some other time.

Values of the Workers' Conference

Develops Esprit-de-corps. The bringing together regularly of the leaders and teachers of the church that they may frankly face the problems and difficulties confronting the church in the local parish and that they may study together the principles of efficient leadership and teaching is one of the most effective ways of developing that spirit of unity and cooperation, of common point of view, and of courage and enthusiasm that is so essential in a really successful church. Many a minister longs for these qualities in his church. He prays that the church may have them, exhorts the congregation to attain them, preaches on their importance, and in conversation bemoans their absence. Not infrequently he does everything except the one thing most certain to create them, namely, institute the means by which they may be developed. No amount of preaching, exhorting, talking or scolding will create solidarity in a scattered group of individuals. By meeting together and together facing common problems, under skillful leadership seeking to discover ways and means of solution, each encouraged to make his contribution to the discussion, the spirit of dogmatic opinion kindly but firmly rebuked, and the discussion continued until a group judgment is arrived at and expressed in a form satisfactory to all—by this means genuine community of spirit, aim and method may be secured. Many a church is accomplishing next to nothing because of lack of these qualities. The minister preaches one gospel from the pulpit and the teachers teach another in their classrooms. Or, more often, there is lack of agreement both as to aim and content of the message, not only between the minister and the teachers, but among the teachers themselves. The conception of the church for which this writer stands is that the church is not an end in itself but a means to an end. The church is not a field but a force. If the church is really to be an effective force it must have a conscious aim and pursue that aim with singleness of purpose. An army requires the instruction and discipline of drill until it is able to move compactly and strike effectively. Some ministers who have caught the vision of the church existing to serve the community have strangely neglected the training of the leaders and teachers as an active, aggressive, working, fighting force.

Creates Higher Ideals. Perhaps the greatest fault in much of our church-school work in the past has been its crudeness and cheapness. It is this which, in spite of the great service the institution has rendered, has brought the church school into disrepute. A first need in many local churches is that the workers shall have higher ideals for the church school and for their work as teachers and leaders. Just this service the Workers' Conference, properly conducted, is fitted to render. Training in religious education is no mechanizing drill process. It is essentially the creation of ideals; the elevation and

strengthening of motives; the impartation of religiously important knowledge; and the development of skill in the processes of teaching and leadership. It is impossible for a group of Christian workers to meet together regularly, after the study of training textbooks such as are now available, for discussion and conference under intelligent, openminded leadership without the growth of higher ideals of church and school and of their own work. Just this result has followed the use of the Workers' Conference in many churches. Without noise or confusion, the old crude and cheap institution has gradually given way to a new, efficient agency of religious nurture and instruction.

Trains Workers in Service. It should be clearly understood that the Workers' Conference does not take the place of the young people's training class at the church-school hour. This should be maintained whatever other agency of training is used. Young people, prospective teachers and leaders, may attend the Workers' Conference. Some for one reason or another will be unable to do so. For these the young people's training class should be maintained. The Workers' Con-

ference does provide essential training for workers in service much more effectively than the week-evening training class. It is a more ambitious, more comprehensive plan. It attempts larger things. It reaches more people. It overcomes indifference to training; the tendency to neglect self-improvement; the drawing power of competing interests; lethargy, and sloth, by the enthusiasm of numbers.

The Workers' Conference is not the equivalent of a training school. There is no recognized standards by which the work done is to be gauged and no sufficient means of maintaining such a standard. The simplicity of organization which makes it adaptable to almost any situation may easily become a weakness. Simplicity is likely to tend to looseness of organization. Too often the real aim of fundamental training is forgotten or subverted and the sessions degenerate into periods of desultory discussion or so-called business items are suffered to monopolize the time. If the Workers' Conference is to be really successful as an agency of training, these weaknesses; more or less inherent in the plan, must be guarded against.

The Project Method in Religious Education

By E. Leigh Mudge

THE term *project* is relatively new in education, but the thing signified is not new. A project is a relatively large unit of work, the completion of which means a definite accomplishment rather than a "stunt" or arbitrary task. It is a unit of the pupil's activity in which he engages with some freedom of action and thought. It may be noted that many successful men have received relatively little benefit from the arbitrary organization of work in schools but have largely profited by the projects carried on out of school. Examples of such projects are the collection of birds' eggs made by the boy Audubon, or the cellar laboratory developed by the young Edison. A very large part of our education is secured out of school, and this is very largely a matter of projects. We plan a trip, and learn more of geography, history, social conditions, and applied mathematics than we learned in many a day in school. We write a letter which leads us into various profitable researches which we would not otherwise undertake. We become interested in a political doctrine and search the newspapers and magazines to inform ourselves about it.

The *problem* is the "perplexing question demanding settlement" which makes real thinking necessary. The distinction between projects and problems is not clear in all minds. A project may be a problem or it may include many problems. In general the more problems it involves the better the project. In solving problems we take advantage of the instinct of curiosity which makes puzzles, mystery stories, and all sorts of problematic

situations generally interesting, and we exercise the guiding principle of reason which makes possible individual and social progress. The fact that projects and problems are so closely related in educational practice has led to some misunderstanding as to the meaning of each term. Perhaps the term "project-problem method" most clearly indicates the fact that a project is developed through problems related to it.

The accompanying illustration attempts to show the relationships between the educational functions discussed above. The project is the unitary growth which we wish to develop in the mind of the pupil. Its roots are problems, the solution of which will constitute the development of the project. The soil which feeds the project through its related problems is the body of instinctive interests which may be brought into contact with the problems. It is the work of the teacher to secure this contact of interest with problems, as it is the work of the horticulturist to bring the roots of plants into nutritive relations with the food substance in the soil. This process of relating interests and motives to problems in the mind of the pupil is motivation.

The development of relatively large projects will be of great value in the church school. Whether the school meets daily or weekly, its pupils will be interested in a well-motivated series of projects in which they themselves exercise initiative and contribute their share. If the school meets weekly, the project method may be of special value in enabling the interest of the pupil to leap the six-day gulf in carrying on work that has been planned in

cooperation and in which each pupil has a part. Church-school projects may be of many sorts. Three classes of profitable projects are mentioned below. Other types will come to the mind of the teacher who looks for them carefully.

Projects Using the Bible as a Source Book

There are difficulties in using the whole Bible, as it stands, as a textbook. Many of these difficulties disappear when the Bible is treated as a library of sources. In order to make much of the Bible available for the profitable study of younger pupils it may be necessary for the teacher to give lists of relevant references in connection with a project, but for all pupils old enough to follow references the use of the Bible itself may be greatly encouraged by the project method.

In a class of boys such projects as the following will be of interest:

How Were Houses Built in Bible Times?
 What Work Did Jesus Do As a Carpenter?
 The Crops of Palestine.
 Why Did Solomon Get Timber from King Hiram?
 Methods of Warfare.

None of these are religious topics, but the skillful teacher will find in each of these projects such problems as will lead to clear thinking in ethical and religious terms. The history of Bible lands has been droned over by many a weary class. Why not brighten it up by working out such a project as the reason why so small a country as Palestine was so important, or by making charts to show the dynastic changes in Israel or the various foreign dominations of Jerusalem?

There is an abundance of ethical problems to be worked out in project form. For example, the following:

The Pharisees.
 What the Bible Says about Temperance.



A Comparison of Jesus' Sermon on the Mount with the Mosaic Laws.

The strictly religious or theological elements in the Bible which may be treated by the project method are many. Some of these are:

A List of the Names for God Which Jesus Used.

The Hebrew Ideas of What Comes after Death.

A Classification of the Psalms.

What Jesus Said about the Organization of His Followers.

Projects Involving the Study of Other Books

Many feel that young people should become more familiar with the religious and ethical literature of medieval and modern times as well as with that of the ancient Hebrews. Certainly a conception of God's developing purpose in modern times demands more general familiarity with the history of modern religious progress. It will be greatly profitable as well as interesting to a class of young people or adults to study the great hymns, the prayers, the poetry of devotion in more modern times. Such projects as involve a study of devotional books, religious music, religious art, and the uncounted multitude of books written in the Christian spirit through the ages, are of high value in the interest of those life elements which religious education seeks to develop. Among projects of this type one might use the following:

The Hymns Which Express Most Clearly Unselfish Interest in Others.

The Place of Religion in the Lives of Great Men.

A Historical Chart Showing Great Reformations or Forward Movements.

Projects Involving the Study of Present-Day Conditions

Religious education to be efficient must focalize its work upon the conditions, needs, duties and ideals of our own day. The chief reason for Bible study lies in the applicability of the Bible to present needs and conditions. It is not desirable that our children learn of a far-off God of the ancient Hebrews unless they also learn that he is a God of the modern world. The problem of Bible study is adequately to relate the teachings of the ancient apostles and prophets to the present day. So a church-school curriculum should include not only the sacred teachings of the ancient Orient but also the application of Christian principles to the modern Occident. Among other projects dealing with modern life, it may suffice to mention the following:

A Survey of Agencies for Good or for Harm in Our Community.

What Would Happen if All Applied the Golden Rule?
 The Changes That Would Come if All Would Do As Jesus Would Do.

The Extent to Which Business, Law, Charity, Politics, Education, Literature, etc., Have Been Christianized.

The projects which have been mentioned are largely for advanced classes, but the same general range of projects is available for younger children. For them are various methods which may enter into the working out of projects, such as:

(Continued on page 93)

Completing the Graded Lesson System

SUNDAY, October 2, 1909, was a day of opportunity for the Sunday schools of North America, and of satisfaction to the International graded workers. It was of special satisfaction to the pioneers who, at Asbury Park, twelve years before, had launched their then unpromising campaign. On that Sunday the first published courses of the new International Graded Lessons made their appearance in the classes of the schools whose leaders had chosen to adopt them.

By E. Morris Fergusson

cases grew; nor did they show the effects of this competition for several years thereafter.

The *Sunday School Times*, which that year celebrated a half-century of broad, loyal and progressive service to the Sunday-school movement, worthily made good on its earlier record. In July it printed in full the outlines of the three graded courses released in January,—first year beginners, first year primary and first year junior. Without diminution of its ample helps on the uniform lessons, it began in October a special graded edition with teachers' helps on the three courses; and it also issued pupils' materials in handy loose-leaf form. Able specialists prepared this material; and for several years these helps were continued, till the number of courses made it commercially impracticable to issue them further.

The American Baptist Publication Society, also, issued from its Philadelphia headquarters a well-written and handsomely printed set of "Keystone Graded Lessons," prepared by Baptist authors. This issue was continued as new courses appeared, and in later years has been rewritten and improved.

For the majority of American Sunday schools, however, the standard International Graded Lessons, from that first Sunday on, have been the so-called Syndicate lessons. These were written for beginners by Miss Danielson, for the Primary Department by Miss Thomas and for the juniors by Miss Baldwin. They were published jointly, under separate imprints, by the Methodist, Methodist South, Congregational and Presbyterian houses, and were edited under the joint watchfulness of Drs. McFarland, Chappell, Weston and J. R. Miller. They were also adopted by a large number of other denominations through the device of an imprint edition; cover and title-page being distinctively denominational and all beyond that unchanged.

Even this partial uniformity of issue was a vast help to the convention workers all over the country, who had been busy all the year in announcing, explaining and introducing the forthcoming lessons and preparing teachers, superintendents and pastors for the difficult work of installing them in their schools and classes. Without this field work by the same fellowship of internationally united Sunday-school leaders whose foresight and devotion had made the system a possibility, the acceptance of the new issues would not have been anything like so general nor the number of successful and permanent installations so many.

The demand, in fact, far exceeded the prophets' expectations. The publishers, working their presses night and day, could not keep up with the orders. Yet, strange to say, the circulations of the uniform quarterlies, even for the elementary grades, held their ground and in some

With but one course available for each of the three elementary departments, the local leaders were that year shut up to the departmental method of presentation. All grades in each department were taught the same lesson. For the beginners this worked well and is still the standard plan. But in the Primary Department the lessons had been carefully graded to meet six-year-old interests and needs; and those of seven and eight had to be kept from revolt at the simplicity of texts and stories. The juniors of ten, eleven and twelve had similarly to be made content with the nine-year-old lessons in the art of reading the Bible, and with the simple stories of Adam, Cain, Noah, Abraham and other Old Testament pioneers and their acts of obedience to God. Both then and later there was plenty of room in the Slough of Despond for faint-hearted pilgrims to be mired in; and the advocates of reaction to the good old ways that we ought never to have left had plenty of argument-material.

In the field of the Asbury Park School of Methods—New Jersey and the adjoining regions—fifteen years of annual study of the best in graded method had so prepared the workers that the graded lesson plans were in hundreds of Sunday schools fully understood, the teachers and their superintendents ready and the issues eagerly awaited. While many still clung to the older ways, a large body of the workers moved forward together; and the difficulties, while real, were successfully overcome. The troubles reported from many other fields, frequently resulting in a return to the uniform system, were forestalled wherever the Sunday school was provided with an intelligent educational leadership.

The remaining years of the elementary course were revised and released by the Lesson Committee in time for the publishers to prepare and issue a fresh course in each department each year, to completion. In the fall of 1910 appeared the second beginners' year, the second primary and the second junior; in 1911 the third primary and the third junior; in 1912 the fourth junior. Most of the schools of city size using these lessons introduced the courses as they appeared, increasing each year the number of graded courses given, until in 1912 three primary and four junior grades were being taught their separate lessons simultaneously. This gradual introduction of close gradation was a great help in accustoming the teachers to doing without the supposedly essential convenience of a common lesson.

Intermediate and Senior Lessons

Before the Lesson Committee, in January, 1909, had released the first three elementary courses, it was clear that it would need the further help of the Graded Lesson Conference in solving the immensely more puzzling problems of right lessons for the eight remaining years from thirteen to twenty. It therefore asked Mrs. Barnes to re-assemble the Conference, excusing the beginners' and primary members and inviting additional experts of various types, familiar with the problems of the upper

grades. The fact that the Lesson Committee was thus enabled to release the course for the first intermediate year, as then reckoned (age thirteen), on January 18, 1910, is to me the most remarkable achievement in the whole graded lesson story.

Eleven men and women, early in 1909, came together, found themselves through many weary days of conference, and with almost no guides or models to work from created for the teachers of early adolescence the boldly original outline of the first year intermediate course. These workers were:

Mrs. J. Woodbridge Barnes, Chairman.
 Marianna C. Brown.
 Isaac B. Burgess.
 Ralph E. Diffendorfer.
 E. Morris Fergusson.
 Milton S. Littlefield.
 Henry H. Meyer.
 Edgar M. Robinson.
 Edward Porter St. John.
 Mrs. William L. Smith.
 Benjamin S. Winchester.

Twice during the first two years of work, and again later, Professor Ira M. Price of the Lesson Committee joined the group and rendered valuable help. Dr. Sidney A. Weston became an active member of the band in its later years. Many other specialists in the course of its labors made contributions of value, especially as the lessons reached the later grades and demanded the highest scholarship in biblical, sociological and historical lines. The total range of experience and expertness gathered and built into the outlines of these eight years far transcended the modest abilities of the main company. It was they, nevertheless, whose combined study, criticisms and constructive inspirations made these lesson courses what they are.

Well do I recall the consternation that came over the dignified and conservative Lesson Committee, as four of us iconoclasts met them in Dr. Schauffler's office in New York to present and discuss with them our first-year intermediate outline. The children's lessons they had passed without much concern, as matter rather out of their line. But teaching pupils of thirteen they thought they understood as well as we did, and what constituted a proper Sunday-school lesson for that age. Two lessons on Abraham: good; but why none on Adam, Noah or Samuel? We explained that we had chosen only those characters for which the Scripture furnished sufficient material to make a living man with a recognizable personality. Why three geographical and historical lessons in the first quarter? The idea that the thirteen lessons made a course, each sustaining the others and all needing to be studied before the result of the whole could be secured, was far from clear to them, as to most of those trained in uniform-lesson ways.

To cover the temperance lesson requirement with a story about Jonadab was another shock. Amos! How many of the teachers, we were asked, have ever thought of Amos as a man, much less learned anything about him? And Hezekiah, too, and Cyrus, and Haggai! "These lessons," Dr. Schauffler declared, "are far beyond the capacity of our teachers to handle." What, a lesson on Judas

Maccabeus? why, he is in the Apocrypha! And for the whole fourth quarter a set of people who never lived in Bible times at all—John Robinson, William Penn and the rest, with Gough and Dow and Frances E. Willard for temperance lessons, instead of the good old "Who hath woe, who hath sorrow," that all the classes know! From the viewpoint of the old education, that puts the subject-matter first and makes the needs of the pupils incidental, it was a strange medley indeed.

Ah, if our troubles had come only from our splendid chiefs of the Lesson Committee, our lessons would have had plain sailing. They were scholarly and reasonable men; and in conference with them it was not hard to make our viewpoint clear. Much of their conservatism, also, was on behalf of the vast field whose diversity and primitiveness of thought they understood far better than we. No set of pioneering enthusiasts could have wished a wiser and on the whole more complaisant board of managers than was the International Lesson Committee to the Graded Lesson Conference, in both its earlier and its later form.

In October, 1911, the Sunday schools received not only the third primary and third junior lessons but the second intermediate and first senior as well. The demand for senior lessons had been reported by Professor Price as keen, especially from the central West. As secretary of the Lesson Committee he kept us of the Conference in touch with the field. During the winter and spring of 1910, therefore, we worked hard on the many problems of the spiritual needs of seventeen; and, just in time, we finished those six months of altogether original studies on *The World a Field for Christian Service*, with three months of youth's social problems, and Ruth and James as Bible book-studies for the summer quarter. The vivid drama of the life of Jesus for fifteen-year-olds, each of its three quarters an act with its climax, and every lesson moving the action forward to its end, was ready for issue in the fall of 1912; and the course for pupils of sixteen followed a year later.

In finishing the later senior courses there was some delay. Unusual difficulties had to be faced, with little experience of graded teaching in these ages to go by. It took us a long while to agree on the plan of the later senior course. We finally decided on a historical survey, with one year in the Old Testament, one in the New and one in the history of the Christian Church to the present day. This last course, entitled, *The Spirit of Christ Transforming the World*, was complete and in the Lesson Committee's hands in June, 1914; but the International Convention at Chicago so strongly voiced the opposition to further extra-biblical lessons in the course that we were asked to furnish another course wholly biblical. We thereupon proposed as an alternative a course on *The Bible and Social Living*, in which practical lessons on sociology might be studied as found in the Bible. This was approved; and a special conference being organized to work out this year's course, it was completed in time to be issued by the Lesson Committee on August 4, 1915; the historical course being issued with it as an alternative. This completed the project to which the Graded Lesson Conference had set its hand nine years before. The biblical fourth-year course was issued by the publishers in the fall of 1916.

What of the Future?

The time may come when it will be wise and fruitful of good to tell of the conflicts waged by the enemies of the graded-lesson cause to block or divert its progress. They have indeed been many; and the feelings aroused on both sides have been deep. But this very heat indicates how profound has been the chemical reaction in the mass of American Sunday-school conservatism, and how extensive has been the movement from the book-centered platform of the old education over to the child-centered platform of the new. Opponents of this mighty transformation have succeeded in retarding its operation in their own constituencies, and to a certain extent have beclouded its issues and misled its friends. But the cause, even in these fields, keeps moving on.

There is room beside the graded-lesson leaders for every local worker who would help to make the cause prevail. In every community there are neighbor workers who need help in overcoming some of the puzzling problems of graded organization, lesson teaching and departmental and class administration. If in our own school we have gained wisdom in these fields, let us extend to our fellows what help we can. Let us make the most of the opportunities of the convention, the institute and the training school to extend our inter-school fellowship, that through these channels we may serve the cause.

The best possible cooperation, however, can be given in our own departments and classes. The leaders have claimed from the beginning that these graded lessons are the true spiritual program for the education in vital religion of the boys and girls. The conservatives dispute this claim. What are the facts? Do these lessons, when earnestly taught, by teachers who have tried to master the teacher's art, under conditions reasonably educational, and with intelligent flexibility as to lesson plan and illustrations, actually win souls and mold lives and build character? Do they exalt Jesus Christ? Incidentally, do they give solid Bible knowledge and inspire to further Bible study? The teacher who strives until results like these are won is a fellow-soldier of the cause.

But these graded lessons, though they may be a great

improvement over the old uniform lessons of the past, are far from being perfect, final or satisfactory. Dear teacher, your friends of the Graded Lesson Conference knew that before the lessons ever reached your hands. In the Syndicate issues, every available improvement on the earlier plans was incorporated in the revised textbooks of 1917; yet even so the product is to its own creators far from ideal. But every wise teacher takes his printed lesson or set of lessons, considers his class and its needs and proceeds to work out a lesson or a quarter of his own.

Already the leaders have far outgrown the vision of lesson method that seemed the last word in our early Conference days. "No impression without expression" was our slogan then. Teach no lesson, whether by story, narrative, recitation or the guiding of inductive research, without some plan for leading the class to work it out in an expressive activity. That law was surely a great advance over the dry didactic methods of the earlier days; and there is still much to be learned as to its effective application.

But now we are busy thinking, with Professor John Dewey and other educational prophets, Why fix in advance the sequence of impressions, for each of which a separate expressive activity must somehow be found? Why plan lessons first, with activities to follow? Do we not need for every lesson the whole interest, curiosity, admiration, enthusiasm and determination of every pupil? When we get this—rare and glorious experience!—do we get it in the presenting of our book-lesson, or in some piece of play, handwork or service that we have led up to as an outcome of the lesson? The latter, surely. It is only through activities that we can hope to set going the whole boy and girl. That is the lesson the graded lessons have taught the Sunday-school world.

In the future, therefore, we see a new kind of graded lessons, the like of which have never yet been printed, and on which even the private experimenters are still few and far between. In these lessons the things to make and do will come first; and we will learn our lessons in order to know how the work we have undertaken should be made and done. Every task we face and finish will send us

further afield for the wisdom and power we have found we lack. The course will advance not by bodies of subject-matter but by projects and enterprises to be undertaken; each project concealing problems that must be thought through on our way to the tangible results we have set out to accomplish, and leaving us face to face with some bigger project to be attacked with the help of wider and fuller studies and our increased power of cooperative endeavor. Project-teaching in religion is the uncharted ocean that beckons to our graded-lesson navigators of the coming years.





THE downtown city church is in the heart of things. It is one of a large number of institutions which join in the formation of a city.

The appeal of its electric sign mingles with the appeals of many other electric signs. The invitation to cross its threshold is one of a series of invitations coming from various institutions. Its rewards are accompanied by so many other rewards that the advantages of city life are confusing because of their multiplicity.

Who are these neighbors in competition? They are the commercialized amusement houses, highly developed social institutions, wealthy business groups, active labor unions—well-organized, high-powered, efficient.

The general growth of the cities from small communities has left the church a stranger in a strange land. The parish of the rural church is definite; the parish of the downtown church is indefinite. The members of the rural church are neighbors; the members of the downtown city church are not neighbors. The membership of the rural church has some adequate relationship to the population of the community; the membership of the downtown church is but a small fraction of a great miscellaneous population. The members of the rural church have a sense of community responsibility; the members of the downtown church do not know their community well enough to feel a sense of responsibility.

The constituency of the downtown church may be divided into three groups. In the first place there is a temporary group made up of hotel transients who come and go with uncertain movements. Closely related to this group is a semi-permanent group which is composed of men living in boarding houses, tenements, apartments. These two groups have had a large part in swelling the streams of migrations to the cities in recent years. They are generally termed "homeless." Their problem for the church is one of the individual and not of the family. Within such groups there is a constant shifting which makes it necessary for the church to build up large parts of its congregation every few years. That the church is vitally affected by this condition is shown in the report from one

Men's Work in Downtown City Churches

The following bulletin has been issued by one of the denominational commissions on men's work. We reprint it here because of its general interest and would call special attention to the distinctive features of the work in different communities.—The Editors

church which places more than fifty per cent of its constituency in the "homeless" class. The third and last group may be called permanent. The members of this group are the stable members of the church. They come with their children from homes in all parts of the city.

How the Men are Organized

On this page are listed several types of men's organizations which have been developed among church men to meet the needs of city life. Their existence in busy days can be justified only if they enable the men either to give or to get service.

Interdenominational Organizations of Protestant Men.—The challenge of the city demands that the fractional elements of the religious forces of the city shall be "allied for common tasks." This call for a united Protestantism has resulted in the organization of city federations of churches, city missionary societies, local unions of young people's work and a united men's work. The men's work has taken the form of federations of men's church clubs, organized as a separate group or as a department of the city federation of churches. These federations relate the men of the churches to those responsibilities of the entire city which are outside the neighborhood of the local church. The church men of Grand Rapids, Michigan, have an effective organization of this kind.

Denominational Organizations. — In cities where there are a large number of churches of one denomination, it has proved feasible to have a denominational organization of the men in that city. In San Francisco, for instance, the Elders of the Presbyterian churches come together at stated periods for a discussion of their responsibilities as Presbyterian men in that city. This gives a sense of strength to the men of all the churches of that denomination and in this organization the men of the downtown Presbyterian churches have an important place.

Local Church Organizations. — Bible Classes. When the writer visited a downtown church recently, he was invited to attend three different Bible classes for men. In another church, a few weeks later, he was a visitor in a Bible class which filled



the large church auditorium. Bible-class work has an important part in the adaptation of the program of the church to the group it serves. It is an organization which provides opportunity for religious training and inspiration, and through its organized efforts, the Christian training can be put into practice.

Men's Clubs. The large memberships and the extensive work of the downtown city churches have developed numerous brotherhoods and clubs. They have been organized for religious and educational work and social fellowship.

What they Do

The downtown church calls the men to a distinct service. That service does not mean an evening's entertainment once a month for the men, the building up of a few lukewarm friendships, and the making of a placid loyalty for the church. These of course are commendable in a small way, but building the city of God is a much greater task. A brief interpretation of what the men are doing for the local church and for the city follows:

Spiritual Growth.—Primarily, the purpose of the church is to advance the spiritual life of the people. Whatever else a church may or may not be, it should at least be this—a company of those who are growing in grace and knowledge of Jesus Christ. It has a right to expect in those entering it lively spiritual aspirations. It may properly assume in its members the desire to find God, to make a personal discovery of him, and the disposition earnestly to seek after him. It has a right to demand that they systematically cultivate their spiritual sensibilities and powers. It is justified in requiring that they become intimately acquainted with the person and teachings of Jesus Christ. Through the support of the regular services of worship the men give and receive this spiritual growth. The downtown city churches are not neglecting this major phase of their program.

Civic Responsibilities.—Numerous agencies of charity and reform tend to remove from the city church those civic responsibilities which in the small community are an integral part of the work of the church.

The existence of these groups, however, does not take away from the church the obligation to see that the Christian doctrine is written into the constitutions of all these agencies of health, charity, and education. The men in the churches are frequently called upon to hold mass meetings in the interests of public questions and to offer financial aid and personal service in their behalf. Whenever moral issues are at stake, church men have a clear call to service.

"A Home for the Homeless Man."—A certain church in a downtown boarding house district declares its purpose with the above slogan, and in carrying out the suggestion, it meets an outstanding obligation to its community. The men in downtown churches have a special task of providing the temporary and semipermanent groups with a place which approximates a Christian home. They are meeting this task with extensive programs of religious and social fellowship. The idea of having something going on all the time is common. It helps to destroy the wretched anonymity of living in a boarding house.

Housing the Men.—If the downtown church is to become a synonym for home in the mind of the homeless man, it must be well equipped with facilities for providing this service. The parish house with its reading rooms, assembly rooms, and gymnasium, all of which are used for numerous purposes, has become a vital part of the church. Some of the churches are introducing cafeterias for the men who take their noon-day meals in the city. The Union Methodist Church of Saint Louis supports a men's dormitory.

Evangelistic Services.—Special Sunday evening services, noon-day meetings held for a period of several weeks, and appropriate Lenten services are occasions of special evangelistic effort for the men. Through many prayerful days, they enlarge their own lives and enrich the lives of others. Street preachings and shop meetings have good adaptation to the men's work in downtown churches.

Church Forums.—The open forum has wide use in downtown churches. The movement is being promoted by many denominations and non-sectarian organizations. It affords a practical and worthwhile method for teaching people in religious and social living. In many cities notable forums and institutions have been organized which are not connected with any church but have the cooperation of Christian men and serve the community as Christian institutions. An example of this type of organization is the Chicago Sunday Evening Club, the purpose of which is "to maintain a service of Christian inspiration and fellowship in the business center and to promote the moral and religious welfare of the city," and it makes a special appeal to "transients in the loop, non-churchgoers throughout the city, hotel guests and residents of the downtown districts."

Boys' Work.—In downtown city churches

there is a boy problem, as in every other type of church, and the "big brother" idea has brought forth the support of the men for the welfare of the boys in their religious and recreational programs.

Summer Work.—Summer camps and conferences, not only with a religious atmosphere, but for religious work, are being promoted by several of the denominations. The men in the churches can make it possible for some of their young people to secure the religious training of these conferences and thereby become religious leaders in the local church. Special outdoor services, vacation schools of religion, and picnics are other forms of activities which have useful application to the summer months and can be made possible by the men.

Examples of Men's Work in Downtown City Churches

EXHIBIT A

Population of City —150,000

Church Membership— 1,000

Distinctive Features:

Young Men's Club.

The natural outworking of a desire among the young men of the church to form a fellowship. Membership is made up largely of young men boarding in the city. Church membership is not necessary for membership in the club. Visitors always welcome.

Religious Work.

Bible Class Sunday mornings. Several of the members serve as teachers, secretaries, etc., in the church school. Help in carrying on the work of a mission church in another part of the city. Their services in the general church work, Christian Endeavor Society and other groups noteworthy.

Educational and Social.

Regular meetings each Thursday evening, 6:30; supper served. Formerly one of the members who had leisure time around six o'clock prepared the supper, but now a cook prepares in the church kitchen a fine meal for an average price of thirty-five cents. Each one present pays for his supper. The supper is followed by inspirational addresses concerning the work of the men in the church, citizenship, or business. Occasionally motion pictures are shown and there is always special music of some kind. Open house is held once a month, taking the place of the regular Thursday evening meeting. The young men bring their girl friends and a special supper and program are prepared. These meetings are unusually popular. It affords an excellent opportunity for young men and young women who are boarding in the city to enjoy the social life offered by church agencies.

A club house was built by the men on a lake near the city and most of the summer activities are centered there. The house is open to Boy Scouts, boy

classes, and other groups in the church and is the scene of many worthwhile outings. In cooperation with other agencies, a summer conference for religious leaders was established on the lake. This has been an untried experiment for the community, but should hold many benefits.

EXHIBIT B

Population of City —200,000

Membership of Church— 800

Distinctive Features:

Organizations made up of all the men of the church. Regular officers.

Meetings are held monthly for business, entertainment and fellowship.

Committee on Evangelism has charge of the Sunday evening services. This committee furnishes special speakers, a male choir, ushers, and others helpful in such a meeting. After the meeting the committee offers an invitation to all to join together for a social hour in an adjoining room.

The evangelistic service is changed at times to an open forum, when an outside speaker discusses questions of public interest.

Within the association is a young men's club which has as its distinct work the welfare of the boys of the church. Several of the young men serve as teachers of boys' classes. This group has charge of a boys' camp during the summer and is responsible for the recreational program throughout the year. The Father and Son Banquet is an annual event of much interest.

EXHIBIT C

Population of City —40,000

Membership of Church— 711

Distinctive Features:

Organization with usual officers. Membership not dependent upon church membership.

Meetings are held the first Monday night of each month, except during the summer, with a good supper and a strong speaker.

Dues are \$2.50 a year, which includes the charge for the suppers.

A death benefit of \$50 is available for each member.

The club has three departments: fraternal relations, social service, and spiritual welfare.

Men's Forum for Bible study meets on Sunday in connection with the church school.

Supper and entertainment given for the boys of the parish at Christmas.

EXHIBIT D

Population of City —150,000

Church Membership— 1,600

Distinctive Features:

No regular organization. All the men of the church make up the group.

Activities center around Men's Bible Class, which meets Sundays at noon. Recent studies for this class were taken from Dr. Ozora Davis' *Meeting the*

Master, Jesus and the Two Sick Men, Jesus and Simon Peter, Jesus at the House of Simon, Jesus at Home in Bethany, Jesus and the Group at the Cross, Jesus the Man and the Master.

The Every Member Canvass was unusually successful the past year because of the interest shown by a large number of men and their willingness to put it across.

Each year one Sunday evening service is given over to the Bible Class. It is a service of far-reaching importance. A special speaker is secured to bring a message of the relation of the men to the church. A male choir furnishes appropriate music.

EXHIBIT E

Population of City —200,000

Membership of Church— 800

Distinctive Features:

Organized Bible Class; regular officers. Meetings Sunday noons. Forum discussion method used.

Outside speaker secured when possible; otherwise, subject presented by member of the class. The following subjects have been considered recently:

Good Homes as Related to Good Government.

Public Parks and Playgrounds.

The Constitution of our Government; Are We Weakening or Strengthening Its Safeguards?

Our Judicial System; Does It Give Equal Protection to All?

The Church as a Social Factor in Our Country.

The Church in Its Relation to Politics.

Two Bible Classes are held on Friday evening for boys and men who work on Sunday morning during the regular hour of the church school.

The annual banquet held during the winter is always the source of much pleasure and inspiration to the men of the church.

EXHIBIT F

Population of City —800,000

Church Membership— 900

Distinctive Features:

Organized Bible Class.

Under the leadership of the pastor this Bible class has been one of the most important features of the program of the church for several years. It offers a fine opportunity for relating the young men in the neighborhood apartment houses to the religious life of the church. It has always had a large attendance.

The general subject for discussion during the past year was *Jesus and His Cause*. The discussion was carried on by a series of questions: First, to open up the problem; second, to bring out Jesus' solution; and third, to drive home the application. Once a month a distinctly social problem was discussed, and on one other Sunday an expert on one of

our modern life problems addressed the class. The sub-topics used throughout the year were in part as follows:

The Problem and Jesus' Solution

How to Get Ready for a New Age.

Mark 1. 1-20.

How to Work for Health of Body and Soul. Mark 1. 21 to 2. 12.

How Can New Moral Standards Win Out? Mark 2. 13 to 3. 6.

Social Problem No. 1. What Can a Family Do about the High Cost of Living? Isa. 42. 1-4.

What Chance Has the Kingdom of God? Mark 3. 7 to 5. 34.

How to Get Confidence in Jesus. Mark 4. 35 to 5. 43.

How to Conquer Discouragements. Mark 6. 1 to 7. 23.

Social Problem No. 2. Who Should Support the Family? Isa. 55. 1-7. What Does It Mean to be a Christian? Mark 7. 24 to 9. 50.

What is the Big Goal in Life? Mark 10. How to Meet Opposition to Jesus. Mark 11, 12.

Social Problem No. 3. Who Should Be Excused from Work? Psa. 121. 1-5. How to Find the Way in a World Perplexed.

When Is a Cause Worth Dying For? Mark 14, 15.

What Can Christians Do for the World? Mark 16.

Suggested Calendar for Men's Work in Downtown City Churches

The reports from several churches have been written into this calendar. It can be applied to the work of all the men of the church with or without an organized brotherhood. It is by no means complete but it does suggest types of church work in which the men have a special interest. The special days which naturally occur during the year have been made the occasion of important activities for church men in many churches. The calendar has been prepared in compliance with requests for a yearly program for busy but needy years.

SEPTEMBER

Nature of the Month's Work: Setting up the business of the church. Perfecting organizations. Application of the objective, "All the men of the church at all the work of the church."

Enlistment of members in men's classes. Rally Day in the church school can be made a special occasion for promoting the men's classes. A Rally Day service entitled "Faith of Our Fathers," by Arthur L. Goudy (Pilgrim Press) gives the men an active part in the program. The men can assist in the observance of Labor Sunday.

OCTOBER

Nature of the Month's Work: Relating the work of the local church to the work of other men's groups in the city or district. Meeting of all men's church organizations

for the organization of a federation of men's church clubs. If a national election year, political questions are of concern to the men. An Every Member Social Canvass can be made this month.

NOVEMBER

Nature of the Month's Work: Looking after the welfare of the boys of the church. Father and son banquet. Thanksgiving observance for the homeless group. Preparation for an Every Member canvass.

DECEMBER

Nature of the Month's Work: Putting across the Every Member canvass. Christmas activities. Many churches have found pageants and worthwhile entertainments of unusual value during the holiday season.

JANUARY

Nature of the Month's Work: Civic responsibilities command the attention of the men throughout the year, but we give below a list of subjects which might receive the special attention of the men during this month:

Charity
Citizenship
City Government
Education
Public Amusements
Labor
Public Health
Immigration
Americanization
Housing Conditions
Race Problems
Law Enforcement

FEBRUARY

Nature of the Month's Work: Evangelism. Preparation for Easter Ingathering. Beginning of special Lenten services for the men. Worthwhile celebration of Washington's and Lincoln's Birthdays.

MARCH

Nature of the Month's Work: Continuance of the Easter evangelistic program. Special Lenten services for men.

* APRIL

Nature of the Month's Work: After Easter follow-up reception for new members. Advance plans for church work during the summer months. Creating an interest among the laymen for the State Association meetings of the Congregational churches.

MAY

Nature of the Month's Work: Annual meetings of local brotherhoods. Spring meeting of Federation of Men's Church Clubs. Election of officers and plans suggested for the work next year. Promotion of summer camps and conferences.

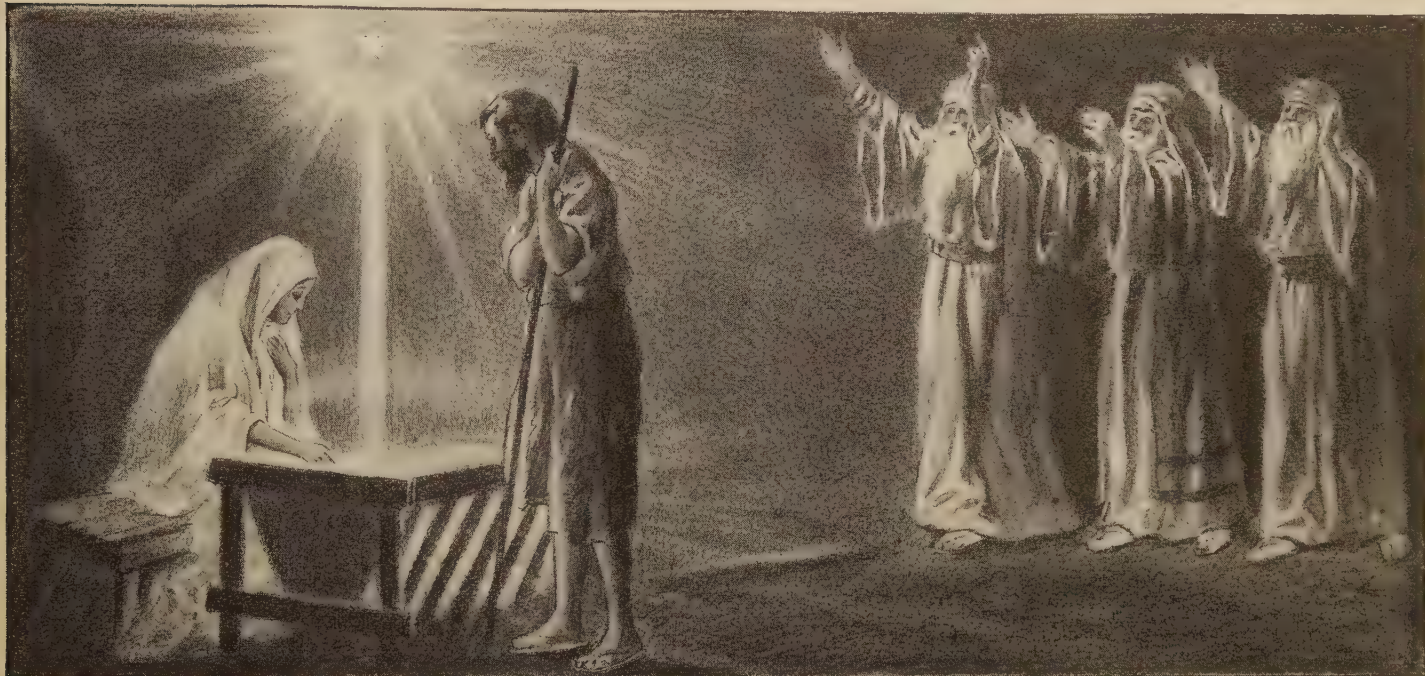
JUNE—JULY—AUGUST

Nature of the Month's Work: Summer camps and conferences. Vacation schools of religion. Special Sunday evening meetings. Outdoor services. Picnics.

The Child of Prophecy

A Dramatic Presentation of the Christmas Message

By Edward R. Bartlett and E. Ruth Bartlett



PROLOGUE

SPIRIT of Faith:

Spirit of Faith in God am I,
Springing eternal in the hearts of men
Who grasp the unseen with a strength
invincible.
Did time avail, to you I could unfold a
marvelous history
With noble deeds of martyred saints
resplendent.
Suffice, however, that this Christmastide,
When hearts are warmed by gifts of love,
you glimpse
The passionate longing of a people sore
oppressed,
Their boundless hope, its glorious fulfill-
ment
In that one matchless gift from God to
man,
The Manger Babe, the Prince of Peace,
the Savior of mankind.

FIRST SCENE: ISRAEL IN EXILE The Message of Hope

Place: A Street in Babylon.

Characters:

Isaiah
Beggar
Exiles—six or more

Chorus—(Chorus may be stationed
throughout the service near the plat-
form on which action takes place).

Stage and Lighting: Platform clear. Use
half auditorium lighting to suggest
evening.

Street Beggar (*Enters, leaning heavily on
staff, moves at angle to back part of
stage just past the center, seats himself
cross-legged and holds out his hands to
imaginary passers-by.*):

An Alms! An Alms! (*meditates*) How
long, O Jehovah, how long? Wilt thou
forget me forever? How long wilt thou
hide thy face from me? How long shall
mine enemy be exalted over me?

Friend (*an exile*) (*Enters opposite side,
halts, addresses beggar*): What, Pelatiah,
disconsolate still? Let's see your wallet.
(*Examines it*) Why, it is well filled.
And yet you rend the air with your lam-
entations!

Beggar (*rising painfully*):

No personal misfortune brings woe
upon me as you well know, Michael, but
this abominable captivity of the Chosen
People. The very air of this Babylon,
this city of sin, suffocates me. Would
that we might return again to our Zion,
the city of Jehovah.

(*As he ceases, two or three other exiles
enter from left, walking slowly as along
the street. One is addressing the others.
Beggar and friend watch.*)

First Exile:

By the rivers of Babylon, there we sat
down, yea we wept, when we remembered
Zion. Upon the willows in the midst
thereof we hanged up our harps. For
there they that led us captive required
of us a song, saying: "Sing us one of
the songs of Zion." (*vehemently*) How

shall we sing Jehovah's song in a foreign
land?

(*From opposite side three other exiles
have entered and stood listening to this
recital. One then speaks.*)

Second Exile:

Let us not blame other than ourselves
for these days of misfortune.

These same songs which you now so
bitterly recall were once a mockery.

Did not Jehovah speak to our fathers
through the prophet Amos!

"Take thou away from me the noise of
thy songs, for I will not hear the
melody of thy viols. But let justice
roll down as the waters and righteous-
ness as a mighty stream."

Third Exile (*one from first group*):

Yea, truly spoken. Yet he will not al-
ways chide; neither will he keep his an-
ger forever. He hath not dealt with us
after our sins, nor rewarded us after our
iniquities. Even now, if we will call
upon his name, he will hear. To your
knees, O Israel!

(*All kneel in silent prayer, while chorus
sings.*)

Chorus (*softly*): Sings stanzas one and
two: O God, Our Help in Ages Past
—Watts.

(*During second stanza, Isaiah enters
from left—stands at left front of plat-
form quietly watching kneeling groups,
and at close of hymn speaks.*)

Isaiah:

"Comfort ye, comfort ye my people; pre-

pare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level and the rough places a plain; and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it."

(Exiles arise, look in hope and wonder upon the prophet. He continues):

"Attend unto me, O my people, saith Jehovah, for a law shall go forth from me, and I will establish justice for a light of the peoples. The ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; and they shall obtain gladness and joy, and sorrow and sighing shall flee away."

Fourth Exile *(one from second group):*

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace and salvation, that saith unto Zion, Thy God reigneth."

(These words are placed in a beautiful musical setting in "The Messenger of Peace," by John Scott Pringle. They might be sung instead of spoken.)

(Immediately two singers, one from each of the two groups of exiles, sing the following song antiphonally: "Watchman, Tell Us of the Night"—Bowring.)

First Singer:

Watchman, tell us of the night,
What its signs of promise are;

Second Singer:

Trav'ler, o'er yon mountain's height
See that glory beaming star.

First Singer:

Watchman, doth its beauteous ray
Aught of joy or hope foretell?

Second Singer:

Trav'ler, yes, it brings the day,
Promised day of Israel.

(Suggestion: If desired, this antiphonal singing may be done by the chorus, divided into two sections. Prothero's arrangement of this song as an anthem contains very effective solo and duet forms which could be substituted.)

Isaiah *(in attitude of Sargent's "Isaiah" in "The Frieze of the Prophets"—See reproduction on this page).*

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. And nations shall come to thy light and kings to the brightness of thy rising. Lift up thine eyes round about, and see; they all gather themselves together, they come to thee."

(Suggestion: The first part of this quotation may be rendered most effectively by a concealed soloist, singing selection from McDermid's "Arise, Shine, for Thy Light is Come.")

(Exiles, enheartened, move off left with firm step and determined bearing. Isaiah maintains attitude until all have gone, then follows. During this action, the

chorus sings joyfully first and fourth stanzas of "O Zion Haste, Thy Mission High Fulfilling"—Thomson.)

SECOND SCENE: BETHLEHEM ON THE FIRST CHRISTMAS EVE

The Dawn of a New Day

Characters:

A Jewish family: father, mother, daughter of about twelve, two other children of about seven and four years respectively.

Stage and Lighting: A simple table on which is candlestick and Scroll; chairs; lighting as in previous scene.

Mother *(enters from left and drops wearily into chair beside table; rests head on table a moment, then speaks):*

Oh, the crowds! Pushing, hurrying, mad crowds. Why must the Roman governor afflict our little city of Bethlehem with his useless decree? The people might well be numbered in their homes if he only thought so. *(Hears a knock)* There! another one—and the inns were filled hours ago.

(Goes out in direction of knocking and returns shortly):

Would that I could have helped them. He had a kindly face and she seemed worn with travel. He only wanted a place for her to rest. He would stand all night, he said. But how could I give

them room with both my brothers and their families already in the city and coming shortly? I directed them to good Bartimeus, the inn keeper. Possibly he can give them shelter, if only in the stable.

(The two younger children enter—go to mother—the eldest then enters from opposite side—she speaks.)

Daughter: Mother, have you noticed how wonderfully clear is the evening sky? And so calm! Looking up from our doorway I could almost imagine I could see the angels. Wouldn't it be wonderful, mother, to really see the angels?

Mother *(softly):*

You are a dreamer, child. Yet no one can tell what spiritual vision the great Jehovah may give the pure in heart. Where is thy father? *(A step sounds outside.)* There, I hear him now.

(Father enters from same side as daughter, head slightly bowed.)

Father: This little home is a veritable haven after the day's turmoil. *(Goes to table and takes up the Scroll.)* Let us worship even before we go in to eat and drink. *(Reads from Scroll):*

But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be the ruler in Israel; whose goings forth are from of old, from everlasting. And he shall stand, and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God; and they shall abide; for now shall he be great unto the ends of the earth. And this man shall be our peace.

(He then comments): Oft times in the market-place to-day I have meditated on these words of the prophet Micah and my heart has grown heavy, bitter in the thought that this city which the prophets foretold would be the birthplace of our Messiah, is now under Gentile yoke. The splendor of our nation has long since departed and now the crowds thronging hither to be enrolled come in response to a Roman decree. Only a heart stayed on Jehovah can hope for a brighter day.

Mother: But it is whispered that such a day cometh. Judea's misfortunes cannot last forever. Jehovah will again turn his face toward us; and the wilderness in our hearts shall blossom as the rose.

Child of Seven: How splendid—and when shall this come to pass?

Father: No man knows, my child, save that in the fullness of time the Prince shall come out of the house of David.

Mother: Was it not in Jerusalem on last Feast Day that Anna, the prophetess, said the time was even now at hand?

Father: Aye, and Simeon, beloved of Jehovah, confided to a few that he should not taste death before he had seen the Lord's Christ.

Child of Seven: But how shall we know; what shall be the sign?



Courtesy of the Boston Public Library

Isaiah

Daughter: Rabbi Elezor read to us today of the prophet Baalim who said, "There shall come forth a star out of Jacob and a scepter shall rise out of Israel." Perchance the star will be the sign.

Father: It may be—we cannot tell. Somehow Jehovah will make it known.

Child of Seven (*who has been moving about, though intensely interested, now looks up as through a window excitedly*): Oh, the beautiful star. See it is brighter than all the rest.

Daughter (*face alight, speaking with the confidence of youth*): It is the sign. (*All group about the imaginary window, and look up.*)

Full Chorus (*Immediately follows the words of the daughter, singing joyfully: There's a Song in the Air—Holland.*)

INTERLUDE

Lights all out. Family goes out. Platform is cleared except for manger, which has been in the background and covered to represent a part of the furnishings of the room or concealed by a screen.

THIRD SCENE: THE MANGER IN BETHLEHEM

The Prophecy Fulfilled

Characters:

Narrator

Mary

Joseph

Four Shepherds

The Three Magi

The Spirit of Christianity

Two Pages—boys of about eight years

The Nations: Sixteen young people (*Intermediate, Senior, and Young People's Departments*), each bearing flag and wearing colors of nation represented.

Stage and Lighting:

(The rude manger occupies the center of the platform. This may be constructed of rough slats put together in the form of a "V" trough, with heavy crossed supports at either end. Line this loosely and fix in the bottom an electric light, rays from which will shine through the sides and upwards. Auditorium lighting as before with full lighting where indicated.)

(Action: With house momentarily darkened, Mary and Joseph take their places beside the manger, Mary seated at left, Joseph standing, leaning on staff, at the right. Both look down; the rays from the manger illumine their faces.)

Organ Prelude: Arrangement of Mary's lullaby.

Narrator (*concealed from audience but so placed as to be distinctly heard*): Now, Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, to enroll himself with Mary. And it came to pass that she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. (*Selected from Luke 2. 4-7.*)

Mary (*sings*): Sleep, My Little Jesus—(*Tune, Lullaby—Gannett.*)

"Sleep, my little Jesus, on thy bed of hay,
While the shepherds homeward, journey
on their way.

Mother is thy shepherd, and will her vigil
keep;

Did the voices wake thee? O sleep, my
Jesus, sleep!

"Sleep, my little Jesus, while thou art
my own!

Ox and ass thy neighbors, shalt thou
have a throne?

Will they call me blessed? Shall I stand
and weep?

Be it far, Jehovah! O sleep, my Jesus,
sleep!

"Sleep, my little Jesus, wonder baby
mine!

Will the singing angels greet thee as
divine?

Through my heart, as heaven low the
echoes sweep

Of glory to Jehovah! O sleep, my Jesus,
sleep!

Softly sleep, sweetly sleep, my Jesus,
sleep!"

*(Used by permission of the Adam Geibel
Music Co.)*

*(This may be sung by soloist while Man-
ger scene is presented as a tableau.)*

*(A beautiful alternative song is "Away
in a Manger"—using Luther's tune.)*

Narrator: Reads Luke 2. 8-17.

*(Organ plays softly "Silent Night, Holy
Night"—Mohr—while the four shepherds
advance from the rear of the auditorium
to the platform and take places at back,
two on either side of the manger. Dur-
ing this action the chorus sings Stanzas
1, 2, and 5.*

"Silent Night! Holy Night!

All is calm, all is bright," etc.

Narrator: Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the East came . . . to worship him; . . . and lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was. . . . And they came into the house and saw the young child with Mary his mother; and they fell down and worshiped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. (*Selected from Matt. 2. 1-12.*)

*(A star fixed high above the manger
against the back wall or organ now
shines forth, having been previously
wired and fitted with electric lights.
The organ plays brief introduction and
the three Wise-men approach the man-
ger from the rear of the room, arms out-
stretched toward the star, singing, "We
Three Kings of Orient Are"—Hopkins.
They stand at the chancel before the
Holy Family until the song is finished,
then in turn place their gifts beside the
manger and take their places back of the
manger.)*

NOTE: (*This song may be rendered by the
chorus, while the Wise-men carry out the
action indicated silently. As soon as the*

*Magi take their places, give full audi-
torium light.*)

Spirit of Christianity (*enters slowly from
one side, bearing high a lighted candle
fitted in a tall holder, followed by two
pages, each carrying an open Bible be-
fore them. They stand on either side of
Christianity, who stands at front and one
side of platform*):

And thus was lighted the lamp of Truth
and Love,
To guide the weary pilgrim feet to
realms above.

To me, Spirit of Christianity, is given
the high privilege

Of making known to every race and na-
tion

The Father's love, his gift to poor hu-
manity.

Sometimes my efforts little have availed;
Men, steeped in selfishness, have claimed
all for self

And given naught. And again
Others have counted nothing dear
That the good tidings might be spread,
both far and near.

Today my light sends out a radiant
beam,

For many nations now are followers of
the gleam.

Organ: March.

The Nations enter: China, India, Japan,
Brazil, Chili, Greece, Russia, Spain,
Portugal, Italy, Sweden, France, Belgium,
England, United States.

*(Each carries flag and colors of nation rep-
resented; they march down convergent
aisles, turn toward and pass through
each other's file, coming about to face
each other before the manger from alter-
nate sides; one at a time approaches the
manger, kneels momentarily, placing his
flag in token of allegiance to Christ, then
returns to his group. The organ plays
softly during this action.)*

Spirit of Christianity:

Be it my task, so long as time shall last,
To guide youth and age, childhood and
maturity,

To this same manger, here to lay their
offerings,

Hopes, treasures, possessions, aye, life
itself

In joyous gratitude. Then, O Saviour,
shall I see

Peoples of every land and race, coming
to thee.

(Steps forward and holds torch aloft).

Arise, Shine; for thy light is come, and
the glory of the Lord is risen upon thee.

And nations shall come to thy light, and
kings to the brightness of thy rising.

*(The congregation with all participants ex-
cept the Holy Family, Shepherds and
Magi, sing):*

O come all ye faithful—Latin Hymn, 17th
Century.

Prayer and Benediction.

Organ Postlude: Hallelujah Chorus from
The Messiah—Handel.

NOTE: If desired, immediately preceding the final hymn, the school may approach the manger in a processional, leaving gifts for distribution to the needy.

Directions

MUSIC

All the hymns used in this service may be found in most hymnals.

COSTUMES

Prologue: Spirit of Faith—a young woman in flowing white robe. (See any pattern for making a Grecian costume.)

Scene I: Isaiah—loose white robe with flowing sleeves. This may be made by carefully draping and pinning ordinary sheets. The turban is a large square of white cloth folded so as to drape down over the shoulders, and held in place by a small white band.

Beggars and Exiles: Robes of dark, coarse material, even of burlap such as used by furniture dealers, girdled by a dark sash. No head-dress worn. (For making, see Jewish father's costume.)

Scene II: Jewish Mother—Loose outer garment like a robe, of unfigured dark goods; girdle of other ma-

terial. There may be a headdress with flowing veil in back.

Jewish Father—(Robe) Take a piece of burlap, denim, or other goods of twice the desired length of the robe; fold cross-

wise through the center so that the ends come together; sew up the side edges to within about ten inches of the fold, thus leaving a space for armholes. The fold then forms the shoulders and a V neck of desired size can be cut. The outer garment is now complete save for a girdle of contrasting color.

A soft white shirt, short sleeved and collar turned in, is to be worn under the robe.

Sandals of heavy cardboard soles and cross lacings may be made. (From pageant suggestions by Professor H. Augustine Smith.)

Children—Simple garments like tunics. **Scene III:**

Mary—Robe like Jewish mother, preferably of pearl grey; white headdress and veil.

Joseph—See suggestions for Jewish father.

Shepherds—May use costumes of exiles with addition of colored turbans.

Magi—Rich, brocaded robes often found in costume houses or obtainable from lodge officials, suggest the kingliness of Wise-men. Use bright turbans.

Spirit of Christianity—Same as Spirit of Faith costume.

Pages—Any desired type of costumes provided they are identical.

Flags of Nations—Make up from designs in any standard dictionary or encyclopedia.



The Child of Prophecy

SLEEP, MY LITTLE JESUS

MARY'S LULLABY



SLEEP, my little Jesus, on thy bed of hay,
While the shepherds homeward journey on their way.
Mother is thy shepherd, and will her vigil keep;
Did the voices wake thee? O sleep, my Jesus, sleep!

Sleep, my little Jesus, while thou art my own!
Ox and ass thy neighbors, shalt thou have a throne?
Will they call me blessed? Shall I stand and weep?
Be it far, Jehovah! O sleep, my Jesus, sleep!

Sleep, my little Jesus, wonder baby mine!
Will the singing angels greet thee as divine?
Through my heart, as heaven low the echoes sweep
Of glory to Jehovah! O sleep, my Jesus, sleep!
Softly sleep, sweetly sleep, my Jesus, sleep!

A Canadian View of the Convention

By H. D. Ranns

The Addresses

THE whole Canadian delegation, of which I was but a humble member, rejoices with their American friends in the triumphant success of the Kansas City Convention. Of that success there can be no doubt. The exceptionally large registration, the steady attendance despite the heat, the keen interest—except at times when a speaker's voice failed to carry in the huge auditorium—the diligent note-taking, these were all outward signs of the significance of the gathering.

The Merger

No doubt the confirmation of the great merger will be the historical event in the 1922 convention. That confirmation had a worthy setting in that great gathering of Sunday-school enthusiasts and the virtual unanimity of the endorsement of the scheme was a triumph and a pledge of its future usefulness. That was a noteworthy saying of the veteran leader, Marion Lawrance, "I don't suppose anybody had all his own way in the details of this merger but I am sure the Lord Jesus had his way." That was fine and high ground. It was good to hear so much made of the difference it meant to the future boys and girls of North America. If that spirit continues to prevail there will be no fear of the mere glorification of machinery. Canadians had inevitably a certain sense of detachment in this matter. We have traveled this way ourselves before. In our province of Saskatchewan the Religious Education Council was formed ten years ago on similar lines to the International merger. Our organization has worked harmoniously and well and we are sure the immensely more powerful International Council will be a tremendous aid to more efficient Sunday schools on the North American continent. May God grant it!

An Internationally Minded Man

To some of us the most outstanding personal impression is the resignation of Mr. Marion Lawrance. Canadians honor Mr. Lawrance, if possible, as much as you do yourselves. He is a big man, big in heart and mind, a man's man, a man who has been able to say without a taint of boasting but rather as a statement of mere fact, "This one thing I do." The work of religious education has been his meat and drink and the way the convention cheered him whenever a chance occurred was a well deserved tribute to a fine soul. It was good to hear that he is not to be "a back number" but will be as of yore at the service of the Sunday schools of the continent, though, as he chivalrously emphasized, Mr. Hugh Magill will be the secretary. We lift our hats to Mr. Lawrance, an internationally minded man! Such men are needed sorely today.

The addresses were worthy of so great an occasion. It seems almost unfair to select, but one expresses one's own personal preferences. To my mind the most effective, searching message was that given by Miss Margaret Slattery. Her distinguished appearance, with that wealth of silver hair, her gloriously rich and vibrant voice heard perfectly by a crowd of fifteen thousand people, and the impelling nature of the message itself, made up the elements of a speech rightly described as a great speech. The address by Dr. Charles S. Medbury made an impression on some of us that will not die. *Christ, the Hope of the World*, a great theme treated comprehensively, in a scholarly manner and with fine spiritual intuition. The devotional addresses of Professor Warmingham were a great feature of the convention. They will bear pondering over and I fancy will make excellent reading. The manner quiet and the voice somewhat monotonous in tone, the message attracted and gripped.

One of the most unusual and thought compelling addresses of the whole convention was that by Mr. John M. Gandy, *Redeeming a Race Through Its Children*. The story of Negro progress and ideals was a positive revelation to us Canadians, who had always heard very different accounts of Negro conditions. It was a good corrective to some other impressions on the subject. Monday session all through was vitally interesting. Mr. Ellis could not fail to be stimulating with his travel experience.

We heard the fighting speech of Hon. Wayne B. Wheeler, *Facing the Facts About Prohibition*, with entire sympathy. He was a man after our own heart. More power to his elbow! Long life to the Eighteenth Amendment! One of the happy features of the Convention to Canadians far away was the opportunity to hear American leaders whose names and works are gratefully familiar and honored, men like Dr. C. M. Sheldon, who gripped the heart and conscience as usual, Professor W. S. Athearn, whose speech was one of the most "individual" of the whole convention, Professor Norman E. Richardson, Dr. D. A. Poling, a challenging deliverance, and Mr. Charles Stelzle, whose social evangelistic passion is helping to arouse the continent to the need for the application of Christian principles to the social order of today.

The Climax

The closing day of the convention provided a climax in enthusiasm and interest. It was marked by contributions of real value and inspiration from Dr. Henry H.

Meyer, one of the editors of THE CHURCH SCHOOL, and Bishop Edwin H. Hughes. Dr. Meyer on *The Larger Program of Religious Education* was genuinely constructive. Canadians were especially gratified by his appreciative references to the Canadian programs of work among young people, the C. S. E. T. (Canadian Standard Efficiency Test) and the C. G. I. T. (Canadian Girls in Training). When so much was, perhaps naturally and inevitably, heard of work in the United States, such a reference from a distinguished American leader to the worth of a movement distinctively Canadian, was refreshing to our national pride.

Bishop Hughes made a decided hit. He was always direct, forcible, sensibly progressive and an orator of modern tone and type. Both his matter and manner were gripping and stimulating. Tell it not in Gath, but some of us wished his stirring and soul inspiring message on *The Cross in Christian Service* had been the last word of the Convention.

Nevertheless, any Christian heart would respond to the testimony of the value of religion in a life so serviceable and earnest as that of William Jennings Bryan undoubtedly has been. No theological differences prevented the genuine ring of conviction in the speech of this Greatheart of American religious democracy from reaching our ears and impressing our minds. It is something that a man of such prestige identifies himself so thoroughly with the forces making for righteousness on this continent. His heart is in the right place. Maybe, after all, it was a large minded and Christian thing to give the great Commoner the privilege of closing a Sunday School Convention of such significance.

So much for the speakers and the speeches. They were all that we have described them but of all the impressions of this wonderful convention one of the most lasting will be the singing and, more particularly, those superb pageants. Thursday evening's *The Light of the World* was impressive beyond description and will live enshrined in the inner courts of memory. The preparatory work behind such a perfect production must have been tremendous, and Professor Augustine H. Smith and his workers deserve the grateful appreciation of all the delegates. He was one of the personalities of the convention, a happy, radiant, talented soul with a genius for getting music out of crowds. And his manner is that of a Christian gentleman all through—no theatricality and tinsel, but art and consecration. Both his choir work and the pageantry show the latent potentialities of the appeal to eye as well as ear in Christian worship. The demonstrations

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The Kiddies' Thanksgiving Dinner

By Robert Sandall

PHILANTHROPY has gone hand in hand with the ever advancing spiritual work of the Salvation Army until the two have become so closely associated as to be almost inseparable. Ministering to the poor man the Salvation Army has discovered that he must be cared for from a material standpoint first and then he may be shown his greatest need, the spiritual need, the need of a Saviour.

A typical illustration of what is being done along this line is the huge Thanksgiving dinner which is given to more than one thousand poor kiddies of Boston by the Army there.

Colonel William A. McIntyre, and his good wife, who have charge of the Army's operations in New England, make early plans for this big event. Ford Hall is secured, and there is laid the scene of one of the most stupendous dinners ever witnessed and we are sure one of the most heartily enjoyed by the host of little folks who are the guests of the Army.

Mrs. McIntyre takes charge of the investigation and with the aid of nine groups of workers who are scattered over the poverty areas of Boston and vicinity she has built up a fairly complete system of records of the most needy and worthy cases. Without any hesitation, when the day comes for issuing the tickets for this grand feast, she is able quickly to make up the list of those to be invited.

You could hear many tales of poverty and suffering if you were privileged to sit with her in her office in the headquarters building. Poor, undernourished children,

This story, written by Lieut.-Colonel Robert Sandall, of the Salvation Army, tells only a small part of the widespread activities of the Army at Thanksgiving time. Let us not forget the splendid, self-sacrificing work of those who are making the lives of these "kiddies" brighter, and do our part toward helping in this far-reaching work.—*The Editors*

who are denied the most common of life's pleasures as well as necessities, make up her family, and she also feels directly responsible for the care of their over-worked, tired mothers who are putting up a hard battle to keep the wolf from the door and to hold their little families together. To these children the Thanksgiving dinner is one of the outstanding events of their lives—colorless, uneventful lives that seem hardly worth living.

As early as ten o'clock on Thanksgiving Day the little urchin army may be seen gathering at Ford Hall, their mouths already watering in anticipation of the feast. Here every arrangement has been carefully made. The long tables with their spotless white cloths and bowls of beautiful flowers are all in readiness. From somewhere behind the scenes comes the delicate odor of roasted fowl. And the little guests, all dressed in their very best, which in most cases is the cast off clothing of others made over for their use, file in and take their places in the gallery to wait the dinner hour. They look on in silent wonderment and watch the workers, who have of-

fered their services as waiters and waitresses, as they go back and forth between the tables putting on the final touches and getting everything in readiness. Then the long expected hour arrives and they file to their places. This is certainly an inspiring, heart thrilling sight, and as you look at the children you cannot help wondering why they are so underprivileged and so dependent upon the generosity of others for such a passing bit of pleasure. We cannot answer this question but we can make the suffering less acute.

In addition to the Thanksgiving dinner given to these thousand kiddies there are about two hundred basket dinners distributed by the Army in Boston to those families who cannot attend the feast at Ford Hall because of sickness or for other reasons. These baskets contain just as good a meal as is served to the children and carry with them more cheer than many words can express. The mere fact of the Army's Thanksgiving dinners is old, but the cheer they give is ever new because the need is ever present.

In other large cities a dinner is served similar to the one in Ford Hall, Boston, and in addition the heavily laden basket dinners are distributed to those who cannot attend. In the smaller towns and cities dinners are sent out in baskets.

In this way all over this fair land of ours the Army brings cheer to thousands who could never get it in any other way. Many thousand lives are brightened by a beam of sunshine that otherwise would be all the more dark, and in many hearts is embedded new courage and fresh hope for the future. A great many through this ministry of love are brought to know the Master in the experience of sins forgiven and strength supplied with which to fight the battles of life.

And this is the prime purpose of all relief given by the Army; to obtain an avenue of approach to the heart of these victims of poverty and want whose greatest need is not material but spiritual; pointing them to the Saviour.

The Army's ceaseless prayer is:

"Lord, let me live from day to day
In such a self-forgetful way,
That even when I kneel to pray
My prayer may be for 'Others.'

"Help me in all the work I do,
To ever be sincere and true;
And know that all I do for you
Must needs be done for 'Others.'

" 'Others,' Lord, yes, 'Others,'
And none of self for me,
Help me to live for 'Others'
That I may live for Thee."



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A Real Dinner Once a Year

What the Denominations Are Doing

Official Statements from Denominational Headquarters for November

Congregational Church

UNDER the title "The Messenger" the American Board and the three co-operating Woman's Boards have issued, once again an attractive program for the Christmas season. It is in the form of a simple pageant, in which the Christmas message and the missionary note are combined to show how the true Christmas spirit is expressed today in world-service. While the program is planned for use on Christmas Sunday it may be used at any other time during the Christmas season.

The chief figure of the pageant is the Messenger, who is a young woman from the Senior Department of the church school, suitably dressed in flowing robe and carrying a star-tipped wand. In familiar words of the Old Testament prophecies she gives the promise of the better day, to which the entire audience responds with other well chosen passages. The Message is then given to groups representing the Shepherds and the Wise-men, who pass quietly across the stage as the choir sings stanzas from "Angels from the Realms of Glory." The next group to appear represents the early church. To them the Messenger gives the word that they are to be a "light to the Gentiles," to which members of the group respond with verses which indicate their fearless undertaking of their task. A group of knights next symbolizes the mediæval period, and after them comes a group representing the period of modern missions. This group symbolizes the various phases of modern missions—evangelism, education, medicine.

The Message then comes to the church of today, represented by three groups—children, youth, manhood and womanhood. As the Messenger speaks to the little children they respond with appropriate recitations and songs which tell once again the Christmas story, and something of what even little children may do to pass on the message. In turn the Youth and the Manhood and Womanhood of the church rededicate themselves to the great task of serving the King throughout all the world. The pageant ends with the singing by the entire audience of the hymn "As With Gladness Men of Old," and the offering of gifts of money for carrying the Message to yet others.

Simplicity marks the entire pageant. The finest of the familiar Christmas hymns have been used; the recitations are carefully chosen. Suggestions for simple, improvised costuming are given in the supplement and helpful hints also for additional music by the choir if desired. This pageant can be presented with a

minimum of preparation. At the same time it will be very effective.

The use of this pageant is really the culmination of the period of foreign mission study and giving now being observed by hundreds of our schools through the fall months, September through December. But it has not been written with such schools only in mind. It may be used as well by schools which have not followed the complete fall program of study. The American Board and Woman's Boards will send the pageant in quantities free to schools which regularly send gifts to the Boards or which purpose to send their Christmas offering to the Boards. Such gifts should be divided evenly between the American Board and the Woman's Board of the district in which the school is. The Boards are offering to the schools this year definite investments in India, and these fall and Christmas gifts will be applied to these investments if requested.

Schools which are not contributing to the Boards and do not plan to send their Christmas offering to them may purchase this pageant from the Pilgrim Press, Boston and Chicago.

Evangelical Association

THE aim of the Sunday-school leaders of the Evangelical Association has been to prompt the substitution of a Giving Christmas instead of a Receiving Christmas. To this end the White Gifts Service is being recommended. We are happy to say that it is being increasingly adopted by our schools. This gives an opportunity not only for the giving of substance, but also of self. We are aiming to make the giving of our schools more specific. As heretofore an appeal is going out to the local Sunday-school leaders in behalf of our Orphan Home at Flat Rock, Ohio. This cause appeals to both the children and adults and the response has been greater from year to year.

Methodist Episcopal Church

A N original and rather stupendous plan for the celebration of Christmas this year has been evolved by the Methodist Episcopal Church. It began in September, when every school superintendent in Methodism received certain postcards. And postcards are still coming and will keep coming until every superintendent has received twenty-four cards, twelve from home missions stations and twelve from foreign missions stations.

Each card contains a picture illustrating some condition on the mission field from which it comes, a need there, or something that is being done to meet a need there. On the reverse side is a message to the home

folks from some one in the far spot—a missionary, a native schoolboy, a church-school class, an interested traveler, or a competent observer. The cards were all made and addressed in the mission station from which they come. Many of them were in the making in the spring.

In the church schools at home the postcards are to be used in many ways. If they come according to schedule, there will be one home missions card and one foreign missions card to be read and displayed to the school every Sunday from October 1 to December 17. The missionary programs for these months are built around the postcard shower. Used with a world map they will be one of the most effective means of missionary education the church has ever tried. A Christmas pageant entitled *The World's Christmas Mailbag* has been prepared to sum up and conclude the postcard shower celebration. It gives opportunity for the taking of an offering for all those causes with which the shower has made the schools familiar.

As has already been stated the cards were produced on the mission field; the foreign cards were all in the mail weeks ago. Unless something goes wrong, this is the schedule by which they are arriving.

MONTH	FROM THE HOME FIELD	FROM THE FOREIGN FIELD
September	1. A frontier Sunday school. 2. Spanish mission at Gardena, California. 3. Wiley University for Negro students, Marshall, Texas. 4. A mission—Chicago's stockyards district.	1. A student in Ludwigsberg, Germany. 2. A friend in Buenos Aires, S. A. 3. A boy down in Mexico. 4. A missionary who has just arrived in the Philippines. 5. A missionary in Singapore.
October	5. Rural Industrial mission in Pennsylvania's Coke Region. 6. Goodwill Industries—Morgan Memorial Church, Boston, Massachusetts. 7. Navajo Indian Mission. 8. Community Center for Southern Mountaineers.	6. A Hindu in a village near Lucknow, India. 7. A friend in Nippon, Japan. 8. Jack writing from Shanghai, China.
November	9. Foreign speaking mission in New York. 10. Hawaiian Church. 11. A Sunday-school class in Porto Rico. 12. A lumber camp mission.	9. A missionary in Pyeng Yang, Korea. 10. A native in Rhodesia, Africa. 11. A teacher in Liberia. 12. A tourist writing from Tunis, North Africa.

The postcard shower is thoroughly in accord with the best principles of missionary education. People at home should have personal knowledge and contact with all the people of the world; the postcard shower is a long stride toward that. People who give for missions should know what their money is doing and will do; the postcard shower tells them. Christmas should be a time when the world-Christian thinks especially of others; the postcard shower makes that certain. The Christmas plan of the Methodist Episcopal Church does not have precedent behind it, but it is full of promise.

Methodist Episcopal Church, South

THE year which closed with the meeting of the General Sunday School Board, Methodist Episcopal Church, South, July 28, 1922, was one of phenomenal growth in leadership training. One hundred and four Standard Training Schools were held during this twelve months period. Each of these schools met all the requirements of the General Board for granting its credits. A credit is granted for study and successful examination on one unit of the Standard Training Course. In these schools 7,497 credits were granted. The total number of persons enrolled was 13,121. Many other people were reached in one way or another and given a message on religious education. These schools cover the territory of the Southern Methodist Church from the coast of Virginia to California.

The number of credits granted to individual students and to students of the standard training course in training classes in local churches is keeping pace with the record in training schools. During the period mentioned 6,367 credits were granted to students in this way. The total number of credits granted during the year is 16,847, which includes the credits in the two leadership schools and those earned by college students.

The General Sunday School Board maintains two schools for the training of leaders in Sunday-school work. These schools are located at Dallas, Texas, and Lake Junaluska, North Carolina. The school at Dallas is held in the buildings of Southern Methodist University, and is known as the Western Training School for Leaders. The attendance in this school was not up to the record of last year, due to the serious financial situation in the Southwest. Many of those enrolled were leaders in Annual Conference and district Sunday-school organizations and approved instructors for Standard Training School work. The proportion of credits to the enrollment indicated a high grade of work.

The school at Lake Junaluska is the other central training school for leaders. This school had one of the most successful sessions in its history this year. The attendance was cut down by the demoralization arising from the railroad strike, but in spite of that fact the enrollment this year was higher than any previous year with the exception of last, and was within forty of last year's high-water mark. The total enrollment was 411. These students were for the most part Conference Superintendents of Sunday-school work, Conference Superintendents of Elementary work, professors in schools and colleges, leaders of training classes in local churches, pastors, instructors in training schools, and other outstanding leaders in Sunday-school work in the Southern Methodist Church.

The General Sunday School Board has made plans looking to large development

in leadership training during the new quadrennium both along lines already laid out and in certain new directions. The outlook for the new year is full of encouragement. More than 130 Standard Training Schools are already definitely scheduled for the year and the rapid increase in the enrollment of new students, totaling more than a thousand a month, indicates a largely increased volume of work in the correspondence department during the winter months.

Northern Baptist Convention

THE Missionary Education plan for Northern Baptist Sunday schools provides graded stories during three months, culminating at Christmas. By a standing denominational arrangement this period is devoted to Home Missions. Baptists are following the theme selected for the interdenominational missionary course—the American Negro.

For the Primary Grade, stories have been prepared under the general title of *The Discoverers*.

For the Junior Grade, *Little Black Shepherds of Kingdom Come*.

For the Intermediate Grade, *Written in Black and White*.

For the Senior Grade, *Negro Life in the Southland*.

For use at Christmas, a dramatic pageant has been prepared by Dr. C. N. Arbuckle entitled *The Birth of Christ*.

Presbyterian, U. S. A.

A SPECIAL Christmas offering is asked by the Foreign Board of the Presbyterian Church, U. S. A., from the Sunday schools for work in India in the Punjab and Western India Missions. Items include land and buildings for our schools at Ludhiana, Khanna, Kolhapur, Dehra Dun and Sangli. Also a share in the current budgets of these stations and a bungalow for missionary residence at Vengurla.

The Board offers free to each school who will share in the offering a beautiful Christmas program by John H. Finley, entitled "Beyond Bethlehem," and complete supplies for making the program effective. These programs may be ordered from the Educational Department of the Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City.

Presbyterian, U. S.

Our Sunday schools observe the Sunday nearest Christmas as a Special Day for Christian Education and Ministerial Relief. Our committee at Louisville, Ky., Dr. H. H. Sweets, Secretary, furnishes very attractive programs for this service.

United Presbyterian

PRACTICALLY all of our United Presbyterian Sabbath schools take a White Gift offering at the Christmas season. Each school is free to designate the object of its

contributions, but most of them forward their offerings to our Missionary and Efficiency Committee, which distributes the monies according to its best judgment. About fifty per cent went to the Near East Relief last Christmas, part to the Russian Famine Fund, part to the Reformed Church in Czecho-Slovakia, part to the China Famine Fund and part to the Serbian Child Welfare Fund. The amount of our White Gift offerings in 1921 was \$42,443.34. The offerings for the previous year were much larger than this. Practically the same plan will be carried out at the approaching Christmas season.

Southern Baptist Convention

FOR a number of years it has been the custom of the Sunday School Board to utilize the review Sundays at the end of each quarter for special days. In March, we have lessons on Home and Foreign Missions; in June, on Education; in September, on State Missions. For all these, programs are provided. For the last Sunday in the year we have not formally adopted a special day, but by general consent have begun to use that day for presentation of our denominational benevolence work, especially hospitals and orphanages. For this year, Sunday, December thirty-first, our lesson will be, *The Spirit of Christ in Modern Benevolence*, and the Scripture is Matthew 25: 31-40. The lessons will be adapted in the usual way to the different departments.

United Brethren

THE outlook for increased interest and activity in United Brethren Sunday schools was never better. Our leaders are more and more seeing the need and importance of aggressive steps along educational and spiritual lines. Emphasis is being placed on saving the lost as well as "saving the lost." The Sunday School Department has prepared an outline program for the whole Sunday-school year and is trying to keep in touch with each pastor and superintendent, urging hearty cooperation and united action.

Missionary instruction, educational evangelism, the outstanding church seasons, Daily Vacation Bible Schools, Institutes, conventions and Schools of Methods will receive careful direction.

The outstanding church days and seasons, such as Christmas, Easter, Children's Day and Rally Period, will be observed with a view to their educational and religious value. The Christmas season program and offerings will be devoted to our Church Homes and orphanages.

The department urges the appointment of a missionary superintendent for each school, who, with a missionary committee, will plan for a monthly missionary program and offering (preferably the first Sunday of each month), with a view to acquainting the pupils with the general educational and benevolent interests of the

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The Bible as a Source of Dramatic Material

The Dramatic Quality of the Bible

THE Bible itself furnishes a very real temptation in respect to dramatization. It is full of very dramatic material, much of it of a type peculiarly on the plane of childhood. The historical books consist of a succession of stirring episodes in the lives of the tribal and national heroes. One can hardly doubt that the Hebrew children, in the days when their history was being handed down largely by word of mouth, played over and over these heroic incidents related to them by their elders.

This dramatic characteristic in the Bible is doubtless due to the primitive and Oriental type of mind both in the writers and the hearers. These people delight in concrete pictures of events. They are full of imagery, but it is always of a very concrete kind, even when immaterial ideas are pictured. This is true even of as spiritual a passage as the Twenty-third Psalm. It is a series of images in a very concrete form and full of dramatic suggestions. Yet there is no passage in the Old Testament, perhaps, in which there is more of spiritual content. This concreteness coupled with imagery is just the thing that appeals to the child mind. It was intended to interest and to guide the thinking and conduct of this Oriental people. In many respects they had the point of view of children. Doubtless, too, the writers recognized the value of the dramatic appeal. They had not merely a truth to impart; they realized that they must convey it in the most effective way for the audience to which they were writing. The effectiveness in such instances is quite as much due to the form as to the message. This is what we mean when we refer to the literary effectiveness of the Bible.

The Strength of the Bible Stories

One of the most interesting facts about the Bible stories is their appeal to all ages. They present a remarkable *progressive* revelation of truth, so that they are used by us with different meanings and appreciation as we pass through the stages to our maturity. In childhood we get and enjoy the broad, extravagant sweep of the pictures. It kindles our imagination and

¹ "The Rock" was published in THE CHURCH SCHOOL, October, 1921.

By
Thomas Walton Galloway

inspires our wonder. As we grow older still different viewpoints develop, until at last we read into the episodes all the spiritual meanings that we have mastered. They minister to all stages of human growth of spirit. This is the great wonder of them: they always contain and convey a suitable message to most varied grades



Ucal: "Deborah, I have brought Him rich gifts." Scene from "The Rock,"¹ Presented by the Wesley Players

of insight. They are cosmopolitan, universal, true, inspired:

It is to the child, however, that the dramatic element is at its maximum. We could not, as adults, find satisfaction in acting out the story of the garden of Eden. Our minds are busy with the story, with the spiritual values, with the degree of success or failure of the effort to explain the philosophy of human conditions as we find them. The child, on the contrary, would get the lesson which the story has for him

in the literal picture. To him it would be a drama capable of being played.

The Proportion and Moral Values in Bible Incidents

The great gain which we have in the moral and religious education of the child from using the Bible episodes rather than other stories for dramatic purposes is this: the episodes and incidents of the Bible have the moral viewpoint throughout. They preserve a sense of values, of balance, of proportion, which we do not find in most literature. We may have, to be sure, the record of trivial human incidents, as the falling of the traveler among thieves, or the taking of the golden wedge by Achan. But the setting and the interpretation of these incidents always bring them out of the trivial into the universal. They are considered as related to the whole universe order and the spiritual movement of mankind. In this way they are dignified and are made to represent the real relations of conduct to character and to God. The sense of this makes them big and appealing.

It is just because the Bible has this fine sense of proportion, which is pretty nearly what we mean by religion, that its incidents are so convincing, in spite of the bringing in of the supernatural elements. Furthermore, this superhuman element will be more readily accepted without shock in the imaginative process of acting than in mere cold teaching. In thinking of it as a story and in acting the incidents, the problem as to the historic truth is of little importance. The question is rather, "What is the truth taught?" This is much the more important question, and tends to postpone the historical one until the child is better able to consider it. Anything we can do to get the child to accept and assimilate the essential Scripture truths before the thought of their particular method of transmission is raised is most helpful.

The Dramatic Method As a Method of Mastery

If the biblical matter is really as valuable as we claim to believe, if its message really may lay hold of the spirit of man, and open, inspire, and uplift it, it becomes necessary that our young people shall do two things. They must master the essence

of the message, and they must come to have a sympathetic acceptance of it. The test of mastery here is not memory; it is assimilation. Assimilation means, as we have seen, to take into one's personality raw material of any kind and work over it until it is completely a part of oneself. This process is peculiarly necessary in all education that involves motives, choices, and conduct. We can conceive that information might be taken in and just remembered bodily, without this intimate building-in process; but we cannot expect information to mold choice and life and give moral values without this deeper mastery.

The dramatizing and acting of these episodes involve a kind of conduct, imitative and representative to be sure, but still demanding personal attitudes, choice, and expression. It insures a fuller assimilation than can be had from mere instruction unless the pupil is peculiarly sensitive and tractable and imaginative. The test of mastery in such dramatic work is power to do, to express adequately and convincingly, and not merely to memorize.

Securing Sympathetic Acceptance and a Love for the Bible

We all know that it is very important, in our use of the Bible as a moral and religious stimulus to children and young people, to get them to be interested in it and to like it. We also know that our efforts in this direction are not very successful. Too often, even in the best instances, the attitude toward the Bible is somewhat unenthusiastic, unconvinced, and strained. There may be a certain respect and reverence, a fair recognition of its human values; but we cannot justly claim that we succeed in getting our children really fond of the Bible, or very enthusiastic about it. This is in part because we have insisted that they shall love it because it is the Bible rather than for more vital, internal reasons. In part it is because we have not discriminated as to the difference of appeal which the different parts have for children and youth. In insisting on the impossible we have failed to get the reasonable. Many parts of the Bible we cannot rightly expect children and youth to become interested in.

It is more important to get a sympathetic attitude toward the Bible and a real fondness for portions of it than to have a loveless knowledge of it all. The child can be brought to an admiration for, and interest in, its great, heroic, imaginative, and dramatic pictures of life. There is no better way to do this than through the repetition of these as stories, dialogues, dramas and pageants in the early life of the child and young person. Its vividness and reality, the assimilation of it, and the increased sympathy and liking for it make a good foundation on which to build our later teaching. Presenting it in a dramatic way forces us to select suitable material, to deal with it in a way adapted to the appreciation of the child, and to emphasize it as his emotional and expressive life will allow. In a word, it forces us to a closer grading of the biblical material and this is itself a good result. Apart from any possible public showing of the materials, and merely as a means of instruction, dramatization is one of the best possible forms of class exercise.

Church Music and Pageantry

By Caroline B. Parker

IT was my privilege to attend all of the meetings of the International Sunday School Convention held in Kansas City last June, and the thought that I brought home was that any one who had been at that great conference and still felt discouraged over the outlook for the future of the church must be a hopeless pessimist. But I cannot believe that a single discouraging note went out.

When more than seven thousand people come together for the sole purpose of learning how best to train the young people in their several vicinities in religious ideals, our country may well believe that the church may be counted upon to do its part in building a solid foundation for the future.

Because I have devoted practically my whole life to the interest of good music in the churches, the outstanding feature of the convention was to me the great advance made in this branch of our worship since I had last attended a large religious conference. I knew that the director, Professor H. Augustine Smith, would tolerate only the best, but I did not know that the response of the audience would be almost as fine and enthusiastic as his leadership. The majority of the delegates needed no introduction to the fine hymns, and those who did not, instantly recognized the fact that they were the kind that their young people should have when they returned to their homes. This great gathering was made up of representative workers from all parts of our country, and some from other lands—from the cities, the villages, the farm and the ranch, and there was no de-

The truth that music is for religion is evident in the fact that nothing calls for it like religion. Eloquence and logic will not take its place. Worship being a moral act or expression, it depends upon the rhythm and harmony of art for its materials. And so the church in all ages has flowered into song. We may get to God in many ways—by the silent communion of spirit with Spirit, by aspiration, by fidelity of service, but there is no path of expression so open and direct as that of music.—T. T. MUNGER.

mand for the so-called hymns (now known as jazz) that swept over this country not so many years ago, and burned some sections so dry that nothing substantial could grow for a long time afterward.

Indeed, some one did start one of these almost forgotten monstrosities, and it fell flat because so few remembered the lines. Another person began to sing *America the Beautiful* and the crowd was off. This was followed by *Faith of Our Fathers*, and we were lifted to our feet.

Another remarkable feature of the convention was the interest in pageantry. Professor Smith gave two beautiful pageants, *The Light of the World* and *Building Together*, and on each occasion more than fifteen thousand people came and many were turned away. I wished with all my heart that some of our present-day theatrical managers who try to hide a perfectly worthless play under a rich setting and wonder why they fail, could have been present. It was the "old, old story" here,

with the simplest setting, that held audiences so vast that the spoken word could barely be heard in some parts of the building.

The interest in pageantry and religious drama is spreading like wildfire. Visualization teaches the stories of the Bible, and the participants in the presentation of these pageants and dramas are unconsciously lifted to a higher plane. They have for a few weeks lived their interpretation of the lives of the founders of the Christian religion.

Where can more interesting material for the great drama be found than in the Bible? Stuart Walker has demonstrated the possibilities of the Book of Job in his production, and he told me recently that this is the most popular play that he has ever staged. It is his ambition to have it given for a long time on Broadway, and I believe the time is not far distant when this will be possible.

I need not name the characters of the Bible that would lend themselves to most interesting dramatization—Moses and the children of Egypt, Noah and his great adventure, Ruth and Naomi, Lot's wife, whom I think we have all forgiven in our hearts for taking a last look, and hosts of others down to the great Apostles, every one of whose lives teemed with interest.

Many of the books of the Bible can be dramatized from the text, with almost no changes, so splendidly and simply is the story told. It may be that as the drama was born in the church, it is the duty of the church to be the instrument to lead it to its former place of dignity.

The Prayers of Youth

By C. F. Hoggarth

FOLLOWING a talk on prayer, a group of girls discussed the matter with their leader. "They are feeling perplexed about prayer," she wrote, "and would like you to talk to them about it." Lest shyness should hinder frank conversation, the questions were written down and are transcribed as given:

1. On retiring, if we do not feel in the mood, and cannot concentrate our thoughts on prayer, what shall we do?
2. How are we to know, *not having had any previous guidance*, that we are praying aright?
3. Is it necessary to thank God each night for daily blessings received?
4. How should we pray?
5. How are we to overcome selfishness in prayer?

Those are actual and recent questions from girls in the late teens and early twenties. The words in italics are significant. The questions reveal a want of essential, almost elementary knowledge that should have been given long before the twenties.

This prevalent misunderstanding about prayer suggests that somehow youth fails to get essential religious knowledge. And if as Forsyth says, "the battle for religion is the battle for prayer," then the teaching and practice of prayer should be central in religious education.

So far as we can judge there is no widespread, systematic, progressive training in prayer. Such instruction as youth gets is apt to be rather casual and haphazard. There are certainly in our midst numbers of young people utterly "at sea" in this central matter. Their religious education has acquainted them with the course of Paul's missionary journeys or the history of the Kingdom of Judah and of Israel, but somehow it has left them without adequate guidance in the actual practice of prayer. I wonder sometimes if we who are responsible for religious education know where modern youth is in this great matter—what proportion of them pray—and what proportion of these pray with the understanding—what are the reasons and peculiar difficulties that lead so many to give up prayer, and what are the best ways of helping them?

There is a vast field here largely unexplored, and an unmistakable need for investigation. If religious education is to be improved by being more vitally and helpfully related to the actual life of youth, there must be more intimate and accurate knowledge of the present situation. There is need for people in all parts of the land to make experiments in education in prayer and then to compare their experiences. I wonder if any number of the readers of this paper would join in such a quest—making this for the moment the

new world which we are to explore. Could we form a company of adventurers who have at least the quality of keenness? If all who have any first-hand knowledge of the life of youth today in relation to prayer, especially those who have in any way systematically sought to teach the practice and meaning of prayer, will write to the editors of THE CHURCH SCHOOL, we might get a valuable symposium which would be enriching to all. We might also help effectively by interrogating our own experiences in childhood and youth, for once we were part of the territory we seek to explore. Returning over the way we have come in the practice of prayer, let us trace our progress, our epochs, our beginnings and re-beginnings. Note how we found or did not find timely help; note also our misconceptions and difficulties and appraise what was good or what was ill in our early training. A recent report of the Christian Student Movement says, "We find that all students who wish to live the Christian life and also to understand what Christianity is have a great deal to unlearn. In the case of a very large number what they have learned tends to be a hindrance rather than a help." Is that true in regard to prayer? Are children still given quite wrong ideas of what prayer is? And do such misunderstandings tend to blot out for them the landscape of Christian truth and hinder their religious development? It would be a real help to know of actual cases of misunderstanding and perplexity and of the ways in which the light came.

Suppose we begin with children's prayers as they are taught in many homes. The

With thankfulness for thy countless gifts to the girlhood of this fortunate land we come to thee, our Father. Not because we have deserved it above others, have all these good things come to us, but as a responsibility, that through the girls of our land the girlhood of the world may be blest. O Lord, help us not to fail thee in thy plans. Accept, we pray thee, our deepest gratitude for all the joys that come into our lives, for love and home and friends. Even for the things that are hard we owe thee gratitude, for thou art our friend and could permit nothing to come to us which shall not through the years work out for our good. Help us to trust thy love and have confidence in thy judgment. In grateful acknowledgment of all thy goodness to us accept, we pray thee, our offering of the best we have in willing service for all who need, the love of our hearts and the devotion of our lives. Amen.—Margaret Slattery, in *A Girl's Book of Prayers*, The Pilgrim Press.

simple repetitive words repeated each night, like "Gentle Jesus, meek and mild," or "Jesus, tender Shepherd, hear me," or "Now I lay me down to sleep." To begin with, they are of adult composition and so quite possibly are far away from the child's point of view. One small boy, for instance, protested against the words, "Bless thy little lamb to-night." "I don't want to be his little lamb!" he exclaimed, "I'd rather be his colt." Do you consider that such verses, taught as prayers, are of much real service? Do you think that they do some harm, as well as some good, especially where long continued? Are they too easy both for parent and for child? Do they not give many the idea that prayer is merely a nightly repetition of words learned by rote? Do they really express the child's thoughts and needs or are they a Saul's armor put on little David? A correspondent recently wrote as follows: "I can remember repeating 'Now I lay me' and 'Jesus, tender Shepherd' at my mother's knee when I was seven years old. I cannot remember praying again—though I may have done so—until I was thirteen or fourteen. I think I stopped because the prayers meant nothing more to me than any other memorized jingle; I did not feel them. They were in no sense an expression of my real self. So when my mother ceased to supervise my prayers I ceased to say them, so far as I can remember." In not the least interesting part of her letter she adds: "I think I began praying again in earnest on account of my affection for a boy playmate, some two years older than myself. As I found myself intensely and habitually desiring all sorts of good for him, it seemed only natural to pray for it, and the habit of prayer returned. I had never lacked faith in God, but through an unusually sheltered childhood I had not felt any real need of him. I may add that prayer today seems to me more real and vital, under the same circumstances—that is, when especially desiring something for one of my friends, though the boy who taught me the meaning of prayer has long since dropped out of my knowledge."

Such experiences throw real light on the problem and I hope many others will with equal frankness share their experiences with us. Every one's experience in these things is part of the entrusted talents of life, which we may not hide and be faithful. Too often our reticences withhold light and encouragement from others. This leads to another aspect of this great subject—the reasons for which prayer is abandoned by adolescents. What is the main reason? Is it that the prayers seem to have no relation to life, or is it indolence or the refusal to be a hypocrite?

(Continued on page 94)

A School of the Christian Life¹

The Curriculum

A Second Article Giving a Brief Account and Interpretation of
Certain Phases of the Work of the Union School of Religion

By Hugh Hartshorne

THE curriculum of the school is conceived of as including not only the subject matter of the several classes, but all the experiences of the pupils that take place under the auspices of the school. It is our aim to help the pupils achieve a thoroughly Christian character—to enable them, as far as we can, to acquire as their supreme motive the Christian motive of good will in connection with their ordinary, everyday experiences. This necessitates, both as part of the process of gaining such motivation and also as the needed equipment for carrying it out successfully, the acquisition of knowledge of various sorts, including knowledge of the religious development embodied in the Bible, particularly as this relates specifically to a full understanding of the meaning of Jesus' life and teaching, knowledge of subsequent significant events in Christian history and other forms of Christian and other-than-Christian experience, knowledge of the conditions of life with which the Christian principle is at variance and of the ways by which Christians are cooperatively trying to meet such conditions.

It necessitates also training in habits, such as the habit of cheerful and efficient cooperation in home and school, of group thinking, of regular and intelligent giving, of participation in the affairs of the modern world. Furthermore, it imposes on the teaching force the exacting duty of trying to secure these results by a method of procedure which is consistent with them, namely, by the method of democracy.

Opportunities for developing interest and purpose in the facing of real life situations are offered by such varied practices as these: The study of the problems of disarmament and world peace in connection with the Washington conference, following the proceedings, and in several instances sending petitions to the American delegates (the First Grade formulated, signed, and sent this eloquent appeal: "Please stop fighting"); instituting and carrying through numerous enterprises in social service and cooperation (see below); sharing in the conduct of class and school by assisting in the selection of the course of study and other main projects of the year, preparing services of worship, leading in worship, preparing together a class prayer, planning and carrying out a seasonal festival.

THE AIM OF THE CURRICULUM

To help the pupils achieve a thoroughly Christian character—to enable them, as far as we can, to acquire as their supreme motive the Christian motive of good will in connection with their ordinary, everyday experiences. This necessitates the acquisition of knowledge of various sorts, knowledge of subsequent significant events in Christian history and other forms of Christian and other-than-Christian experience, knowledge of the conditions of life with which the Christian principle is at variance and of the ways by which Christians are cooperatively trying to meet such conditions

The teacher is thought of as counselor and friend, representing in the group the larger experience of society. The group itself, by social deliberation and united purpose, solves or executes whatever problem or project is under way.

Training in the Christian Life

If this core of the school's program could be taken out and treated separately, it would probably be called "social service." But it is not an isolated or incidental activity added to the "curriculum." It is the heart of the curriculum. From the very beginning the children are expected to take part in the world's work, and such socially constructive or ameliorative work as they may do in their homes or schools or in leisure hours is all part of the same training, and comes to be regarded by them as all of a piece with what is done at the sessions of the Union School of Religion.

Giving

The children of each class place their contributions in the class treasury. The causes for which this money goes are determined by the children themselves. In most cases the children suggest the causes, and they frequently make personal investigations of the worthiness of the object suggested. The teacher's part is simply that of the more experienced member of

the group. He never decides for the children, but relies on their judgment. It is believed that only by thus suggesting, analyzing, and selecting the objects to which money is given can the children receive real training in Christian giving.

Two causes of a nature to appeal to the intelligent sympathy of all the children have been continued from year to year as school causes, and the children have been helped to feel responsibility for them year after year. One of these is a local Day Nursery, and the other is related to the educational work connected with Nanking University. No pressure beyond that of the worth of the causes and the fact of their dependence on the gifts of the school is brought to bear on the children, and if they decide not to contribute to either one, their decision is final. It is found in practice that in almost every instance the children will of their own accord come to the desired decision. If the school were connected with a church, assistance to the church would be one of the permanent school causes.

When the development of the pupils permits, each class adopts a class budget, in which it outlines for itself its probable receipts and desired expenditures. This adds to the value of choosing the objects of expenditure the decided value of knowing ahead the things for which the money is to be spent.

The need is felt for individual as well as class choices, and for the opportunity of making and keeping pledges. The latter is provided for when the class regards its collections as club dues for which each is held responsible. An envelope system, or its equivalent, providing for the division of the collection into two parts, one for the class treasury and one for causes decided upon by the individual, would take care of both needs. This was found to be a very satisfactory method by one high-school class.

The children are helped to feel that "giving" is either paying the costs of justice or exchanging the gifts of friendship. It is not conceived of as doles of charity to "the poor." As far as conditions allow, the children are given the experience of cooperating with others in the Christian enterprise, and it is believed that they catch something of the romance of giving, of the magic of money, by which, no matter how little they may give, they

¹ Copyright, 1922, by Hugh Hartshorne. Portions of this section appeared in *Religious Education* for April, 1920.

yet help to restore a family, to save a whole population from starvation, to build a hospital in India, or to send a boy to school in China. They become partners with men and women of good will everywhere. They help to organize the friendship of the world.

Money is used in two ways. It may be itself a form of service. There are suitable agencies and causes that are objects of giving. All one can do is to give money to them. Such has been the problems of relief in the Near East at various times. The value of this service as a means of growth to the children depends upon the degree to which they recognize the reality and value of the cause. The literature of the Committee on Near East Relief has been of great help in this. The other use of money is the normal use. Money is a medium of exchange. It is used to buy things with, to purchase materials to work with or to give away. It is thus a part of an enterprise, not the whole enterprise.

One year the children in the beginners' class became interested, through some stories that were told, in the Italian children who lived in another part of the city. Later the kindergarten from this district came and talked to the children about the pupils she had in her class and the place they met in. The question naturally arose as to what present the beginners might send to these children. As the room in which they met was dark and faced a blank wall, one child suggested that the class send curtains for the windows. Yellow curtains were decided on, because these would be like sunshine. They were called "sunshine curtains." And the pupils wanted to make them themselves. They took some of the money they had accumulated to buy the materials, and then, during the week, they helped make the curtains. They were of course taken to the other kindergarten by the teachers, who reported the delight of the Italian children. And the children who received the curtains sent back their thanks in the form of some flowers which they made out of paper for their new-found friends. So these children discovered that they all belonged to one another.

If the full value of giving is to be realized, it is clear that the money that is brought should be the children's own money. The church-school class should not be used as a means of exploiting the father's income. The idle gift of a penny for church school, to be taken by the child and idly dropped in the collection box, has no relation whatever to the forma-

tion of character, except that it may develop habits of thought and attitude that are the direct contradiction of the Christian spirit.

The money that the children own may be either earned or received as a regular allowance. If it is earned it should be in payment for real service. Children should not be made dupes of adult good nature, and be fooled into imagining they are of service when they really are a nuisance. The money brought by the beginners above referred to was entirely earned by them by special duties at home. They took pains



Photo by G. A. Coe

Each class has complete charge of its own money, collecting it, deciding how to spend it, and accounting for it. Here is a committee at work making up the accounts for the year.

to "work" in order to earn the money for the class enterprises. The problem of giving cannot be isolated from the problem of the family budget and family home life.

Other Forms of Service

Although service by means of money is the most easily controlled in the school, there are many other ways in which the children take part in the world's work. They have definite responsibilities in connection with their classes, as looking up absentees, writing letters to sick members. Certain school duties are shared. During 1919-20 the practice of having older boys take turns as Assistant Secretary was tried. The boys were paid the same amount that would have been given to any one else for the same work. The eighth grade boys have charge of the ushering in the chapel. The seventh grade boys take care of the books of worship. Pupils of several grades sing in the choir. In these and many other ways the children are led into the experience of cooperation in carrying on the work of the world.

Many forms of service involve both money and the giving of oneself in sympathy and friendship. This is often true in

the case of older classes which, under the advice of the Charity Organization Society, come into touch with neighboring families. In one or two instances the pupils and parents have worked together. After being introduced to the family, and being instructed by the Society as to its circumstances and probable needs, the class keeps in close touch with it during the year, making its problems their own. Sometimes it is possible for the whole class or a representative to call upon the family. In most instances the class remains unknown to the family. Much is learned concern-

ing social conditions, and by friendly contact with living men and women and children questions of fundamental social justice are opened up that would otherwise be purely academic. The service given is real and in many instances would not otherwise be rendered. The pupils thus function socially as Christian citizens of the community.

The following list of activities, engaged in by a single class during the season of 1921-1922, will show the range of experience that is being developed. These items are not prescribed. They are a record, merely of what the class carried through.

Friends with whom it has been cooperating.

American Friends' Service Committee (Russian Relief).

Committee on the Near East Relief.

A missionary in India.

Children in China and India.

School at Nanking University, China.

Manhattanville Day Nursery (a local institution).

Neighborhood families.

Old Oak Farm (where city children are sent).

The Sunday school.

Parents.

How it has been cooperating.

Earning money for Russian relief.

Planning the spending of money for various causes. (Total raised and spent by the class, \$57.28.)

Sending flower seeds to children in China.

Sending books to children in India.

Making scrapbooks and sending these with toys to the Day Nursery.

Providing Christmas gifts for neighborhood friends.

Sending city child to the country.

Singing in school choir.

Caring for books and ushering at services of worship.

Making signs and posters for school and class.

Helping at Christmas party.

Helping with Exhibit.

Caring for classroom.

Thanksgiving for Juniors

By Josephine L. Baldwin

IF our juniors are to have a genuinely thankful spirit on Thanksgiving Sunday, the plans of the department leaders, or of the class teachers if there is no department, must be laid three or four weeks in advance. It is easy enough to arouse in the boys and girls an appreciation of the material blessings that they enjoy, but unless this is more than a smug satisfaction because their "lines have fallen in pleasant places" and they "have a goodly heritage," their attitude is no more that of humble gratitude and dependence upon the Giver of all good gifts than was the attitude of the Pharisee who thanked God he

was not as other men. This is an age when many of our children have too much coming into their lives and too little going out. If a child has an allowance of spending money, he generally spends it on himself. If he shares it at all it is with his immediate friends in that sort of give and take that is characteristic of all social entertaining. It is seldom that one finds a home where the parents in giving the allowance explain the principle of tithing and give the child the pleasure and training

that come from making his own gift to God's work in the world. If there is no such allowance, the child finds it easy to coax the necessary fee for the movies or for the desired treat of soda or candy from parents who, in many cases, are really extravagant in these gifts to the children in proportion to the total income for all the needs of the family. All parents, however poor, when sending their children to church school generally give them at least one cent each week and a little extra on special occasions; but it is the *parents* who give and who make whatever sacrifices are made, and the natural generosity of the child is stifled because he has nothing that is his very own to give. For many reasons it is to be feared that in a large number of the homes from which our children come, Thanksgiving Day means little more than an opportunity for unusual self-indulgence in eating and for holiday pastimes.

But it is the duty of the church school to turn the desires of the children away from selfish indulgence and toward a desire to share their gifts. We must help them to see that the very comforts and blessings which they enjoy so much put a responsibility upon them toward those of God's children who have very few of the comforts of life.

In planning to take advantage of the opportunity which Thanksgiving affords there must be a definite object, some worth-while service for each child to render and a close participation by the children in all the preparations. In many schools money is collected, or gifts of groceries brought in, and everything is turned over to the local charitable society for distribution. This arrangement may be better for the poor families as a whole, but it has little training value for the children.

The ideal way is to get definite information about a family (or more than one if the department is large). The ages and names of the children and the conditions in which they are living should be known. If the school is in a small town where practically everybody is provided for, or where those to whom gifts are sent are so well known that the recipients would be embarrassed by publicity, doubtless there is a near-by city where needy families may be found and definite information gained concerning them.

When the plan has been decided upon by the superintendent and teachers, let it be presented to the children two Sundays before Thanksgiving. If more than one possible outlet for their gifts can be suggested, so much the better. They can then have the pleasure and assume the responsibility of deciding which one shall be chosen and will take the keener interest in it. Suggest that for the carrying out of this plan each one in the department, teachers and officers as well as pupils, make

The Pilgrims' Chorus.

Andante Maestoso.

Arranged from RICHARD WAGNER.

We Thank Our Loving Father, God.

Anon.

From "Teruph Carmina."

a special gift of love to the heavenly Father by denying themselves something they would like to have during the week to come, and devoting the money that would have been spent on themselves to provide special comfort and pleasure for those who will receive the Thanksgiving gift. The children who have no money of their own should be urged to earn some during the week that they may be able to have a genuine part in the gift. Plan for a special service when the money is brought the following Sunday. Having the money carried to the front and offering a simple prayer for God's blessing upon the gift and upon those who are to receive it will do much to arouse and strengthen a truly thankful spirit in the hearts of the children.

When the amount available is known, time should be taken outside the church-school hour to talk over with the children the question of what shall be purchased and where the necessary articles can be bought most reasonably. If the department is large a representative can be chosen from each class to attend this conference. Any one who has never tried this method will be surprised at the genuinely practical suggestions that the children will make. Talk over with them the advisability of having some one thing go with the dinner that will not perish with the using. A picture of the Pilgrims Going to Church, large enough to put up on the wall, would be appropriate and can be obtained from Perry or Brown at a reasonable price. The children could mount and make a frame for it and so add to the value of the gift. If the conditions make it possible, a few of the children should be elected by the department to go with one adult chosen to take the dinner to the home, and they should be asked to give a report the next Sunday.

If such a program as this prepares the way, the Thanksgiving Sunday service of worship will have a new meaning to the children, and Thanksgiving in the home a new note of delight and joy.

A Thanksgiving Service¹

SONG of Worship Without Words. The Pilgrims' Chorus—Wagner.

Leader:

Oh give thanks unto Jehovah; for he is good;
For his lovingkindness endureth for ever. Psalm 118: 1.

Response:

Oh that men would praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men! Psalm 107: 8.

Music:

We thank our loving Father, God.

Leader:

Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High. Psalm 50: 14.

Harvests of Joy.

FANNY SNOW KNOWLTON

In joyous mood.

1. Now sing we a song for the
4. But now we sing deep-er and

har - vest: Thankgiv - ing and hon - or and praise, For all that the boun - ti - ful
high - er, Of har - vests that eye can - not see; They ri - pen on mountains of

Giv - er Hath giv - en to glad - den our days. For grass - es of up - land and
du - ty, Are reaped by the brave and the free. O Thou who art Lord of the

low - land, For fruits of the gar - den and field, For gold which the mine and the
har - vest, The Giv - er who gladdens our days, Our hearts are for - ev - er re -

rit.

fur - row To delv - er and hus - band - man yield.
peat - ing Thanks giv - ing and hon - or and

rit. *a tempo* *mf* *ff*

Semi-Chorus or Duet

2. And thanks for the har - vest of beau - ty, For
reap it on mountain and moor - land: We

¹ Taken from Miss Baldwin's forthcoming book, *Services and Songs for Use in Junior Departments of the Sunday School.*

that which the hands can - not hold, The har - vest eyes on - ly can
glean it from mead - ow and lea; We gar - ner it in from the

gath - er And on - ly our hearts can en - fold. 3. We
cloud - land; We bind it in sheaves from the sea.

Final ending.

praise.

f *ff* *mf*

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Response:

Giving thanks always for all things
in the name of our Lord Jesus Christ
to God, even the Father.

Ephesians 5: 20.

In Concert:

Thou makest the outgoings of the
morning and evening to rejoice. Thou
visitest the earth, and waterest it,
Thou greatly enrichest it; The river of
God is full of water. Thou providest
them grain, when thou hast so pre-
pared the earth. Thou waterest its
furrows abundantly; Thou settlest the
ridges thereof: Thou makest it soft
with showers; Thou blessest the spring-
ing thereof. Thou crownest the year
with thy goodness; And thy paths
drop fatness. They drop upon the pas-
tures of the wilderness; And the hills
are girded with joy. The pastures are
clothed with flocks; The valleys also
are covered over with grain; They
shout for joy, they also sing.

Psalm 65: 8b-13.

Leader:

Be glad then, ye children of Zion,
and rejoice in Jehovah your God; for
he giveth you the former rain in just
measure, and he causeth to come down
for you the rain, the former rain and
the latter rain. And the floors shall
be full of wheat. And ye shall eat in
plenty and be satisfied, and shall praise
the name of Jehovah your God, that
hath dealt wondrously with you.

Joel 2: 23a, 24a, 26a.

Response:

He causeth the grass to grow for the
cattle, and herb for the service of man;
That he may bring forth food out of
the earth, and bread that strengthen-
eth man's heart.

Psalm 104: 14, 15b.

Music:

Harvests of Joy

Now sing we a song for the harvest:
Thanksgiving and honor and praise,
For all that the bountiful Giver
Hath given to gladden our days.
For grasses of upland and lowland,
For fruits of the garden and field,
For gold which the mine and the furrow
To deliver and husbandman yield.

And thanks for the harvest of beauty,
For that which the hands cannot hold,
The harvest eyes only can gather
And only our hearts can enfold.

We reap it on mountain and moorland:
We glean it from meadow and lea;
We garner it in from the cloudland;
We bind it in sheaves from the sea.

But now we sing deeper and higher,
Of harvests that eye cannot see;
They ripen on mountains of duty,
Are reaped by the brave and the free.
O Thou who art Lord of the harvest,
The Giver who gladdens our days,
Our hearts are forever repeating
Thanksgiving and honor and praise.

NOTE: The Bible verses in this service
are from the American Standard Bible,
copyright by Thomas Nelson and Sons.

Value of Handwork for Juniors

By Dora N. Lee

"CORRECT perception is a preparation
for correct knowing and thinking."

This quotation is applicable to teacher
and child. To the teacher, since the first
essential in estimating the value of hand-
work for juniors is correct perception and
knowledge of the junior boy or girl. To
the child, inasmuch as real handwork—
that is, doing, occupation, activity—is cor-
rect perception and knowledge expressed,
and thus it becomes the handmaid of reli-
gion.

Realizing that "the need of the pupil is
the law of the school" and that the greatest
need and aim is character building, let us
think of ways in which handwork can help
accomplish this aim. The Bible is the
richest medium through which the high-
est character building can be taught.
Permanent impressions must be made to
develop the highest nature, the spiritual,
and herein lies the value of handwork with
juniors. It is one of the means of expres-
sion that must be used to develop the
powers of the boy or girl between the ages
of nine and twelve.

First, because it gives power of self-
expression, so placing the pupil in the fore-
ground where he belongs. Second, because
it is the teacher's best tool, as she can use
it for emphasis, and to give reality to her
lessons, and serve as a stimulus that will
keep the interest of her pupils. Third,
because character building, the aim of
every teacher, must be fostered week days
as well as Sundays, and here handwork
plays its part, as it forms the bridge or
connection between Sundays. Most of the
handwork done by juniors must be done
at home or at week-day meetings. When
done at home self-activity, creative ability,
finds expression.

Each of the five types of handwork, writ-
ten work, illustrative work, decorative
work, museum work, and geography, trains
by doing, the best way to acquire knowl-
edge. Each trains and kindles the powers
of attention, imagination, perception, and
memory. The lives of Christ, David, and
Samson are made realistic by the aid of
map work. Geography also helps the weak
reasoning powers of the junior to develop.

The abstract virtues, love, kindness,
mercy, can be well expressed through hand-
work. Such a story as that of Joseph can
be given concrete interpretation through
the use of blocks and clay.

Group handwork at the sand table gives
opportunity for growth of the social and
moral nature of the child. The desire to
excel, a characteristic of the junior, en-
riches this growth, brings out his powers of
self-expression, and the child is placed in
intimate social relationship to his fellow
pupils.

Worship in the Primary Department



Original in London

Joseph and Jesus

Used by Permission



Artist, Defregger

The Holy Family

Artist, Storck

The Evening Prayer

"**T**RAINING in worship is an essential element in the religious education of our children." We believe that both worship and instruction should be graded to the needs of the developing pupil. Therefore the Primary Department should have its own service of worship entirely apart and separate from the so-called "main school." It is true that the little children and older pupils should at times have the experience of worshipping together. Opportunity for this is afforded in the public worship of the church and on special occasions when the entire school is together, such as Christmas, Easter, Rally and Promotion Days. During the regular sessions of the school, however, we try to fit the experiences of worship as best we can to the needs of the pupils.

Every session of the school must provide for a service of worship as well as for a period of instruction. Indeed, if it were necessary to choose between these features of the session program we would select the service of worship as being the more important, for through it the children are brought into the presence of the heavenly Father. It is not enough to be taught about God and about one's duties toward him. One must learn to know him, to seek him and to feel his love and care. This comes only through worship.

Worship is communion with God. Prof. Weigle says, "It is more than thinking

By Lucy Stock Chapin

about God, or feeling reverent toward him, or even seeking to do what we believe to be his will. It is a personal approach to God." In worship we speak to God. We put away other thoughts and think of him and commune with him.

Developing the Thought of Worship

The purpose of worship in the Primary Department is to guide the child and help him in expressing his religious feeling; to arouse and impress such feeling; and to give training in and through worship. Even a very little child has religious feelings, but he does not know how to express them. He wonders at the brightness of the stars, the beauty of the flowers and the power of the wind. He needs to be helped to see God back of the star, the flower, the bird, the sunshine and the wind, and to feel his presence. One of our great botanists once said something like this: "When I look at a flower I think that God is passing by and I bow my head and worship." It is our desire that the child may experience such a feeling and that he may know that he may speak to God at any time. Through our teachings we may do much toward bringing about such a knowledge of God and thought of worship as shall lead the child to experience such spontaneous

periods of worship as shall come at any time, at play, in the great world of out-of-doors, at school or anywhere. In addition to this natural, unplanned worship, we must provide for stated periods of worship and a more formal service in the school session.

There are various influences which may inspire worship. The surroundings or environment of the room itself in which the session is held may arouse a desire to worship because it is recognized as God's house and an appropriate place for worship. The room with its furnishings should be conducive to worship as well as to work. It may be so arranged as to have a helpful influence upon the child from the moment he enters it, or it may be so thoughtlessly arranged and untidy as to encourage restlessness and disorder. Without order worship is almost impossible. The truly helpful place of meeting will have in it a few beautiful things which will exert a silent influence upon the children. One or more good permanent pictures upon the wall and hung low enough for the children to study will make a silent appeal and may be referred to in connection with the teaching of a lesson, the prayer service, or a song. Before the opening of the school session little children often stand gazing reverently at one of the beautiful Madonna pictures or before a picture of the Angelus. A

flowering plant, a beautiful shell or a bird's nest may arouse or prepare the way for an act of worship.

Greater still than the influence of the surroundings is the attitude of the teacher. In leading the children in worship she should be worshipful. The spirit in which she comes before her children is felt by them. If she is in a worshipful mood they will respond to it, for children are quick to sense the feeling of their leader. Everything she says and does should help to create the atmosphere of worship.

Although quiet and orderly and reverent, we must not consider the worship of the child as solemn. Rather let it be joyous and natural. Even when the environment is right and the spirit of the teacher reverent, it does not follow that the children will be ready to worship. More often than otherwise the spirit of worship must be aroused. It may be done by means of quiet music, a picture, a story, or by conversation concerning some beautiful thing which God has made. Care must be taken that as soon as the feelings have been aroused the opportunity be given for expression. Perhaps the feelings may find expression in prayer. Or it may be a song or a Bible verse.

The thoughtful superintendent has her program of worship well planned and for the most part she carries it through as planned, but it must be flexible enough to meet any unexpected conditions which may arise. No matter if for the moment the program of the hour is completely set aside. It is better to lead the child to express himself and thus worship at the time he is ready for it than to follow a prescribed program, good as it may be. Usually there will be a quick return to the prepared program.

The Elements of Worship

The primary service of worship includes prayer, music, Scripture, conversation or story and giving. "The heart of worship is prayer." The primary teacher must teach the little child to pray. Many children come from homes where prayer is never heard, perhaps never mentioned. Some come from families where prayer is a natural and habitual part of the daily life, but even in such cases the church school has something to do which the home cannot do. The prayer together in the school brings the child into a wider fellowship of worship. Here he worships in a group of children of his own age, which means much in the development of his devotional life. "Our problem is to take the children as they come to us on Sunday from whatever kind of homes and in the short hour a week to try to make prayer something more than the repetition of words we choose to teach them. We want to establish a conscious fellowship between our pupils and the heavenly Father, a relationship that will grow and strengthen as the pupils grow in experience and knowledge." The children may pray in unison, using a form of prayer

which they have learned; the teacher may lead in prayer expressing simply and briefly the child's desires; or the teacher, using suggestions which the children have given in the conversation preparatory to the prayer, may lead in prayer, the children repeating it sentence by sentence. Primary children should be encouraged to write forms of prayers for themselves. Each child in the class may write a prayer, and after discussion some or all may be combined into a prayer to be learned and used by the class.

The quiet music at the opening of the session is the call to worship and does much toward developing the attitude of reverence at the very beginning. The songs which follow will be of various types but all should be good both from a musical and a

THANKFUL

By NANCY BYRD TURNER

A great deal to be thankful for!

**Fragrant April showers,
Shining leaves and buds of May,
June's unfolded flowers;
Scarlet berries, yellow grain,
Water rippling blue,
Soft green grass for tumbling on
All the summer through.**

A great deal to be thankful for!

**Lovely colored leaves,
Round red apples, mellow pears,
Wheat in golden sheaves;
Crackling fire upon the hearth,
Family gathered near:—**

**A great deal to be thankful for
This time of year!**

literary standpoint, and truly worshipful. There will be songs of praise and prayer, seasonal and missionary songs, and songs to meet the varying conditions.

Prayer and music are the best mediums of worship and should receive the careful attention of the leader of little children.

The recitation of Bible verses and longer passages must have a place also. These selections are not taught during the worship period. They have already been learned and are now used for devotional purposes. Then there are the little stories which are told or the conversations concerning the Father and his love and care which lead the child to bow his head and worship.

The offering, too, should become a part of the child's worship of God. The offering service will include the act of giving, the song, perhaps some giving verses and the prayer of consecration.

All of these parts of the service contribute to the child's training in worship and are of utmost importance in the development of his religious life.

The Canning Club

By Martha Clay

FOR two years now at Christmas and Thanksgiving the church day school of Grand Rapids, Michigan, has taken canned fruit and jelly to two homes for old ladies in the city. It was appreciated that these days are very busy ones in the ordinary family and asking mother to provide something in addition to her gifts to her children, relatives, friends and those who needed her care, we felt was making the gift hers, not the child's. In the fall as soon as school opened, we asked the children if they would like to join a new kind of club. To become a member one had to earn a can or two of fruit or jelly by cutting up apples, stemming grapes, peeling peaches, or helping in some way with the housework when the canning was being done. Whatever can the child earned, he was to tie with a colored string so that it should not be consumed by his family. Many children joined the club, in which there were no officers, no dues, and as a result when we told them that the time had come to distribute gifts we had an ample supply for both homes.

We went out in cars on Thanksgiving morning. The children sang for the old ladies and left their gifts and more than one said it was the finest Thanksgiving he ever had. We did not visit one home in the city because it was supported by a denomination. It so happened that one of the boys who had belonged to the canning club lived near it. At Christmas time he earned quite a good deal of money selling wreaths. One day he said to his mother, "Mother, I know you will think it is queer, but I want to spend some of my money on the people in the Sisters' Home."

"I don't think it is queer at all. What had you planned to give them?" she asked.

"Well," he said, "I think chocolate bars are easy to eat and healthy, and I think I'll give them one for dinner and one for supper."

This we thought was the best result of our canning club.

The three pictures shown on the preceding page are suitable for use in the Primary Department. If teachers wish to purchase any or all of them they may be obtained from the following sources:

Joseph and Jesus, by Briggs. For information regarding this picture write to Edwin S. Gorham, 11 West 45th Street, New York City.

The Holy Family, by Defregger. Edwin S. Gorham. This picture (No. 7046) is available in four sizes: 4 x 5 (20 cents); 6 x 8 (40 cents); 8 x 10 (\$1.25); 10 x 12 (\$2.50); prices subject to change.

The Evening Prayer, Taber Prang Art Company, 225 Fifth Avenue, New York City. This may be obtained in several sizes. 6¼ x 8¾ is 45 cents.

Real Giving

A Story for Very Little Children

By Julia Logan Archibald

THE car was chug-chugging at the door, and Charlotte was just tying on her new rose-colored bonnet, when the telephone rang. Bettina, who was helping her mother and the maid with the Thanksgiving table, ran to answer.

After they heard the message they were still staring at each other blankly, when Byron came bounding in at the front door to see why Charlotte didn't come on.

"It's only fifteen minutes before train time!" he cried excitedly.

"They aren't coming," said Bettina ruefully, "at least not until six o'clock. They missed their train. Aunt Ruth telephoned." "Well, cheer up," said mother gaily, "We'll just have dinner at half past six, instead of at half past one. It will be all the more fun when they do come."

But to the children the six long blank hours before the fun were hard to face, just when they were all screwed up to the top notch of expectancy, and the turkey was smelling so good.

"Oh, it's dreadful!" said Charlotte, the tears brimming in her eyes, "The day is just spoiled."

"Oh, now," said mother, putting her arms around the disappointed little girl, "that isn't a nice Thanksgiving spirit. We must have happiness inside anyway, and then maybe we can make it come on the outside. Think of the little children who can't have any Thanksgiving party at all."

"It won't do them any good for our party to be spoiled," said Byron a little roughly.

"Well now, maybe it will. You never can tell. Let's be very calm and see if we can make it do them some good—turn a bad thing 'to beautiful results,' as some nice writer has said."

When mother talked like that they all knew she had "something up her sleeve," as Daddy would say, and so they all sat down in the living room to talk things over.

Of course it was natural to think first of the children that were in the hospital just a few blocks away. Some of them were so ill that they didn't even know or care that it was Thanksgiving, but there were three who were up and able to play and eat good things, and yet were still having treatment and couldn't go back to their far-away homes yet.

Mother had already found out about them and had a basket of good things ready to send.

"But that's no fun," observed Bettina fretfully, "just to dump things into a basket here and then dump them out again there. Everybody does that at Thanksgiving."

"That's just what I was thinking," said mother. "The best gifts are those which are a part of the giver. Now can you think of some real gift of joy for them?"

Charlotte was the first to have a happy thought. She jumped up and clapped her hands, crying, "We can take them a party! We can take them a party!"

"That's just it!" said mother delightedly, "I'll telephone and see if the six of you can't be allowed to have a little Thanksgiving luncheon out in the sun parlor. It's just half past twelve now and we have just time to get ready."

Soon their minds were busy as bees with happy new plans. You see the secret of joyousness is keeping your thoughts set in the right direction.

So there in the picture you see them. They have just reached the hospital and

each is carrying a basket filled with happy thoughts and things. Can you imagine those three surprised little hospital shut-ins when the baskets were opened?

First, for the table, there was a pretty cover with orange-colored pumpkins all round the edge. For a center-piece there was a beautiful little pilgrim ship with a cargo of nuts and raisins. For three of the children there were Pilgrim hats made of paper and for the other three gaudy Indian headdresses to remind the children of the first Thanksgiving in our country.

The favors were toy turkeys served up slick and brown in little platters, and tiny bows and arrows that could really shoot to remind them of how the first Thanksgiving turkeys were obtained.

Then the real turkey and cranberry sauce, and little baby pumpkin pies, and fruit and other good things, when nicely arranged by Bettina, were enough to gladden the hearts of the three little ones away from home.

And how good everything tasted! And the fun they had, the jokes and stories they told! Something in their glad hearts seemed to help them remember all sorts of interesting and funny things to do and tell. The nurses and doctors who now and then peeked at them from the open doorway must have absorbed some of the kind and happy Thanksgiving spirit, too, don't you think?

Before Bettina and Charlotte and Byron realized it, it was time to run home and go to meet their aunt and uncle and little cousins. They had just a moment to whisper to their mother that they liked real giving, the giving of themselves, the best of all.



Anne Laura Archibald.

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Books for Boys and Girls

THE Children's Book Week Committee, an organization formed to emphasize the importance of encouraging boys and girls to read books, announces that its fourth annual "Children's Book Week" is set for the week of November 12 to 18, this year. It appears that each year more than a million children come to the reading age, and educators seek to cooperate with parents in attempting to form the reading habit during childhood as an important and valuable part of character and equipment for mature life. Distribution of books specially suited for young people, discussion of authors and illustrators who are writing for them and book sellers' exhibits of books in this classification—all are features of this "book week."

To the *Outlook* for August 16 last, Mr. Hubert V. Coryell contributed a most readable article called "What Books Do Boys Recommend to Each Other?" In his page or two of conclusions, formed after nearly ten years of study and experiment in the subject, one reads that "if you can get boys to discuss the books they read, passing judgment from one to another on the relative merits of those books, the sum total will not be far from correct. Boys can distinguish the masterpiece from the time killer just as well as grownups."

And Mr. Coryell goes on to relate his experience in detail, and gives an excellent list of books upon which all the boys agreed as to their quality; none of them should be missed. Such a "survey" should be of much interest in the excellent work of guide posting the road for boys and girls. From *The New York Evening Sun*.

For the aid of parents and teachers we are listing below suggestions for suitable books for boys' and girls' reading. The list is necessarily small but may be a guide to the grownups in selecting stories for the children. We would urge that every boy and girl be given a book of his or her own during Children's Book Week.

Bible Heroes and Heroines: The Old, Old Story Book, by Tappan; The Hole Bible, by William Hole (a book of exquisite and true illustrations with Bible Texts); Joel, a Boy of Galilee, by Anna Johnson.

Fiction: Lad, the Story of a Dog, by Albert Payson Terhune; Bonnie Prince Fetlar, by Marshall Saunders; Overland for Gold, by F. H. Cheley; On and Off Shore, by George W. D'Vys; Black Beauty, by Anna Sewell; This Way to Christmas, by Ruth Sawyer; Children's Book of Christmas Stories, edited by Asa Don Dickinson; Tom Sawyer, Huckleberry Finn, by Mark Twain; Stories for Every Holiday, by Caroline Sherwin Bailey; Pinocchio.

Missionary: Red, Yellow, and Black, by Sophia Lyon Fahs; Lantern Stories, by Lena Leonard Fisher.

Heroes: Adrift on the Ice-Pan, by W. T. Grenfell; The Northwest Mounted Police-

men, by A. L. Hoten; Fifty Famous Stories Retold, by James Baldwin; Fire Fighters and Their Pets, by A. M. Downes; Careers of Danger and Daring, by Cleveland Moffat; Heroes of the Air, by White and Harper; One Volume Life of John G. Patton, by his son.

Books for Boy Scouts: Buffalo Roost, by Frank H. Cheley; By Canoe and Dog Train, Stories from Indian Wigwams, Three Boys in the Wild Northland, Winter Adventures of Three Boys in the Great Lone Land, by Egerton R. Young.

Books for Camp Fire Girls: An Abundant Harvest, by Hope Daring; Princess Sukey, by Marshall Saunders; Three of Us: Barney, Cossack, Rex, by Izora C. Chandler.

Books Specially for Girls: Pollyanna, by Eleanor Porter; Little Women, by Louisa Alcott; Sophie, by Segure; Jolly Good Times, by M. P. Smith; The Little House in the Woods, by C. W. Hunt; Mrs. Wiggs of the Cabbage Patch, by Alice Hegan Rice; Anne of Green Gables, by Montgomery; Anne of Avonlea, sequel to Anne of Green Gables.

Books for Younger Children: A Story of the Swiss Mountains, by Johanna Spyri; Old Time Tales, by Lawton Evans; Good Night Stories, by Lucia F. Parkhurst; Wonder-Oak, by Bertha Currier Porter; Ted of McCorkle's Alley, by Isabelle Horton; The Children of the Shoe, by E. M. Jameson; The Other Side of the Rainbow, by Florence Bone.

The American Library Association and the National Education Association have selected twenty-five books as forming the best small library for children from two and a half to sixteen years of age. Some of these books are listed above. Others are given below.

Mother Goose.

Fables, by Æsop.

Child's Garden of Verse, by Robert Louis Stevenson.

Wonder Book for Boys and Girls, by Nathaniel Hawthorne.

Alice in Wonderland and Alice Through the Looking Glass, by Lewis Carroll.

The Jungle Book, by Rudyard Kipling.

Hans Brinker, by Mary Mapes Dodge.

Robinson Crusoe, by Daniel Defoe.

Home Book of Verse for Children, by Burton E. Stevenson.

Rip Van Winkle, by Washington Irving.

Tales from Shakespeare, by Charles and Mary Lamb.

Treasure Island, by Robert Louis Stevenson.

Rebecca of Sunnybrook Farm, by Kate Douglas Wiggin.

Wild Animals I Have Known, by Ernest Thompson Seton.

Boys' King Arthur, by Sidney Lanier.

Boys' Life of Abraham Lincoln, by Helen Nicolay.

Boys' Life of Theodore Roosevelt, by Herman Hagedorn.

The Christmas Carol, by Charles Dickens.

The Children's Bible

Translated and arranged by HENRY A. SHERMAN, head of the department of religious literature of Charles Scribner's Sons, and CHARLES FOSTER KENT, Woolsey Professor of Biblical Literature in Yale University.


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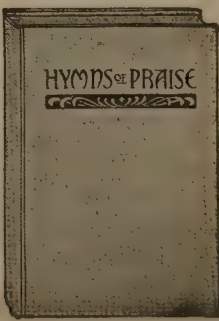
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Book Reviews

The Spread of Christianity, by Paul Hutchinson. The Abingdon Religious Education Texts, Abingdon Press, New York. \$1.50 net; by mail, \$1.65.

IT is a singular fact that hardly a book exists in which a young person may read the fascinating story of the Christian Church. This volume was prepared to meet this need. The point of view is that of the high-school student. The style is vivid and picturesque; the spirit broad and catholic. "The attempt has been to throw into bold relief the significant developments in Christian history since the days of Constantine," to represent Christianity "as a growing power" and "as an integral part of the movement of all history." The movement is rapid, as it must be to cover so many centuries in so brief a space, but the omissions have been wisely made and the references to matters touched upon in general histories will serve as bonds to connect religion with the rest of life. It is the author's hope that "young Christians may find some pride in belonging to a body that, with all its long traditions, lives ever on the move." A *Teacher's Manual* is promised soon, with the aid of which, together with the books of reference suggested, many a pastor or high-school teacher will find delight in leading a group of young people through the path the church has trod down the ages.

The Children's Bible, Selections from the Old and New Testaments, translated and arranged by Henry A. Sherman and Charles Foster Kent. Charles Scribner's Sons, N. Y. \$3.50.

HERE is a truly sumptuous volume of Bible stories. It differs from many of the recent collections in that it is not a paraphrase of the Scripture narrative, and from others in that it is not a reprint of either the text of the King James or of the Revised Versions. It is an entirely new translation, in simple English, of the more familiar, vivid and dramatic scenes in biblical history. The selections from the Old Testament number one hundred and twenty-five, with ninety or more from the New Testament. The book is not divided into chapters, but each story is given an interpretative title, as for example, *The Deceiver Deceived* (Jacob), *Saul's Mean Jealousy*, *A Young Man Who Said, "Send Me,"* etc. The Story of Job includes not alone the narrative material but brief extracts from the more beautiful and striking sections of the dialogues. Twenty pages are devoted to the Psalms, ten to "the sayings of the Wise," about one-sixth of the volume to the stories about Jesus. A very notable feature of the book is its illustrations, of which there are sixteen in color and sixteen in "duotone." There

may be a question in some minds as to whether it might not have been wiser to adhere to the more familiar wording, in such passages as the Twenty-third Psalm, for instance, yet on the whole it cannot be questioned that the language of the new version makes for clearness and intelligibility. Many parents will welcome this volume, so attractively prepared, for bedtime reading and Sunday afternoons. The only obstacle will be the price, yet not higher than for other children's story books of the same class and certainly not exorbitant when one remembers that here are stories from the world's best Story Book enough to last almost a year, with a fresh one every day.

Men's Work in Rural and Village Churches. The Pilgrim Press, Boston and Chicago. Ten cents.

THERE seems to be no end of new publications, yet this very fact has drawn forth the method of spreading desirable information in the form of a brief digest. Bulletins in commerce and finance have possibly suggested the *Bulletin on Men's Work* inaugurated by the Congregational Commission on Men's Work.

The Commission is not attempting to establish men's clubs or laymen's leagues or indeed any form of local organization. Its motto is rather, "All the Men of the Church at All the Work of the Church." The new service of information will therefore report all the aspects of church work in which men are engaged. The first Bulletin is confined to an exhibit of the situation in rural and village churches. In similar manner, succeeding issues will deal with the city church, the college church, the summer resort church and others.

Definitely helpful is the outline of men's work as especially adapted to rural conditions. Whether in the city or the country, the men's Bible class, work for boys, civic interests, evangelism and similar interests demand the attention of church men. This Bulletin definitely suggests the peculiar opportunities in these and other directions open to men of the country church. These very practical suggestions are comprised in the first section of the Bulletin, and my own personal experience of village life for a number of years leads me to say that they are very pertinent suggestions. I well know the long continued vitality of a well organized young men's Bible class. Among the other forward-looking ideas are those contained in a paragraph on community clubs, with an intimation of their relation to the possibilities of the community church.

Secondly, the Bulletin presents a remarkable series of organizations concretely described. The first exhibit sets forth the program of a community club in a small place near an agricultural college. For

Each month there is a statement of two things, the nature of the monthly meeting, and the club project for community service for that particular month. This is a first-class program. I should like to have attended the "Two-Bit Bean Supper," sung in the "Christmas Eve Community Carol Service," discussed the "Town Warrant" with the "Selectmen" and shared many other of their affairs.

Then follow in this most excellent Bulletin brief descriptions of four other men's organizations as actually at work. Each description contains a clear statement of the distinctive features, and a definite record of service accomplished for the church and the community. A closing page is devoted to a list of books and suggested courses of study for discussion clubs or Bible classes in rural communities.

It is proposed in future Bulletins to cover not only the peculiar problems of the various types of churches, but to offer complete presentations of special aspects of men's work as more or less applicable in any type of church. I am glad that I was asked to send these brief notes reporting this new publication. It has led me to read this Bulletin until I have really discovered how rich and valuable it is. We get so much printed matter that oftentimes we have no idea of the very great worth of some of it. As I was for a long while a village pastor, I recommend to village ministers and men this excellent Bulletin.—*Von Ogden Vogt.*

The Psychology of Early Adolescence, by E. Leigh Mudge. The Teacher Training Publishing Association. Price, 60 cents, postpaid. Order from your denominational publishing house.

ONE of the units of the Third Year Specialization Courses, this book includes the specialized study of the intermediate pupil. The writer has attempted to set the chief distinguishing marks of early adolescence by themselves, to study the problems involved in understanding this distinctly problematic age and to give some suggestions for practical pedagogy as well as for further study. The book is based upon the author's experience as a teacher and student of adolescent life both in the church school and in the public school and higher institutions.

It is hoped that teachers and students who read this book will not depend on it for all or even the larger part of their knowledge of early adolescence. The function of a textbook is very different from that of a cyclopedia. It should be a suggestive gateway into the problems of the subject studied. This subject should be largely a laboratory study, your laboratory being your own classroom, if you are already a teacher, or in any case some available group of early adolescent boys or girls.

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REVIEWED BY ELISABETH EDLAND



Safeguarding the Nation

IN an address before the Rotary Club in Buffalo, Joseph Levenson, one of the New York State Motion Picture Commissioners, said that pictures reflecting on races, or creeds, belittling clergymen of any denomination, or ridiculing sacred religious customs, are no longer permitted, and references of contempt or ridicule aimed at various groups have been eliminated.

He also said the Commission had stricken out such terms as "sheeny," "kike," "heiny," "nigger," "wop," "dago" and "polock," and many others as applied to racial groups, not alone because they were offensive but because they would create class hatred, which thinkers today are trying to wipe out.

Safeguarding the Nation. 5 reels. Exchange, Carter Cinema Producing Corp., 220-224 West 42d Street, N. Y. C. Alcohol, what it is, how it is produced and its effect upon the human system. Showing who loses through its use; how the individual, his family, the industries of the country, and future generations all pay and suffer.

Hope. 2 reels. Exchange, W. W. Hodkinson, 469 Fifth Avenue, N. Y. C. Film inspired by the famous painting of same name by George F. Watts.

The Unselfish Shell. 1 reel. Producer,
Prizma, 110 West 40th Street, N. Y. C.

Mollusks on coast of Southern California. Abalone pearl oyster, conch, making pearl buttons from polished shell, beautiful baskets and flowers made from shells by Sirir Indians. Colored.

Cops. 2 reels. Exchange,
First National, 729
Seventh Avenue, N. Y. C.
Buster Keaton. Buster
buys a load of furniture
and a horse and wagon.
He is pursued by an en-
tire parade of policemen.
In part one, eliminate sub-
title "I am broke and they
threw me out" (a lie).
In part two eliminate
scene of man throwing
bomb.

The City of Brotherly Love.
1 reel. Exchange, W. W.
Hodkinson. Statue of

William Penn on the top of City Hall, ancient meeting house of the Quakers, site of the Treaty Elm where agreement with the Indians was made, the Delaware, Betsey Ross House, Independence Hall, fountains at Logan Square, Girard College, Wissahickon river.

Picturesque New York. 1 reel. Exchange, W. W. Hodkinson. Comparative views of early and modern landmarks of the metropolis; Bowling Green, Times Square, old and new Grand Central Station, Twenty-third Street, before and after the Flatiron Building was erected; old Fifth Avenue, city reservoir at 42d Street and Sixth Avenue, replaced by Bryant Park and Public Library, the horse cars of old Broadway, Grant's Tomb as it used to be and as it is today.

Christian Crusaders in Constantinople. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 130 West 46th Street, N. Y. C. The Turkish capitol under Allied control, panoramas, Watch Tower of Galata, Golden Horn, foreign warships, city of Stamboul, the Bosphorus, British Soldiers of the Naval Signal Service, what is left of the Turkish war fleet, remnants of the Turkish army, Grand Review of French Army on July 14.

The Lower Nile. 1 reel. Exchange, National Non-Theatrical Motion Pictures. The Sphinx, a tomb near the Sphinx, tourist going up and down the great Pyramids, riding camels, market, trip on Nile, a funeral procession and Egyptian cemetery, amusement places, polo game using donkeys instead of horses, a Dahabehyah, Karnak, etc.

Around About London. 1 reel. Exchange, National Non-Theatrical Motion Pictures. The Thames at Richmond, Windsor Castle, boys of Eton, Sunday on the Thames, Hampton Court, aboard a houseboat, Houses of Parliament, Waterloo Bridge, Cleopatra's Needle, Somerset House, St. Paul's Cathedral, street scenes of different years.

Kilauea's Lakes of Fire. 1 reel. Exchange, Prizma. Prizma natural color, pictures of an excursion across the crater of an Hawaiian volcano.

Timgad, Rome in Africa. Exchange, Kineto Co. of America, 71 West 23d Street, N. Y. C. Ruins of Timgad and

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Gold Mining in the Klondike. 1 reel. Exchange, National Non-Theatrical Motion Pictures. The abandoned city of Bennett, cabin of Robert W. Service, Miles Canyon, dreaded White Horse Rapids, examining floor of old building for gold spilled by prospectors, working a placer claim, growing vegetables, steam plant for thawing out the ground, mining to-day, an open cut, placer claim, how they make honest gold bricks.

Such is Life Where Paris Shops. 1 reel. Exchange, Robertson-Cole, 723 Seventh Avenue, N. Y. C. TraveLaugh, Paris shops and streets.

The Project Method in Religious Education

(Continued from page 62)

Handwork, Paper Cutting, etc., to Illustrate Bible Stories.

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You will ask if the introduction of this method does not mean the overturning of all our courses of study. How can the teacher who is given a specified course to teach introduce the project method without going far afield and disarranging the plans of a school or a department? Lesson courses may not be planned with reference to this teaching method, but it is possible for a resourceful teacher to make use of the project method with any series of lessons. In fact, teachers have already done so to some extent.

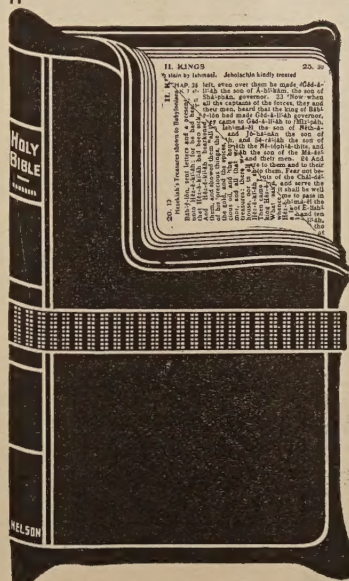
Seek out the projects involved in your course of study, set your pupils to working on them, and do not feel that it is the supreme duty of a teacher to "cover the ground." By the judicious use of projects, well motivated, you may be able to do something much more important than covering the ground. You may aid your pupils thoroughly to till the soil of their own minds and hearts and bring forth the fruit that is the end and aim of religious education.

Our problem is not to find problems to suggest to children; it is to take problems that are there. Find out the child's problem. If I had a class that is skilled only in lying and stealing, I would start back of that and ask: "Why do they lie and steal?" I would rather have one quarrel on a playground than any problem that a specialist could suggest for a group.—El. P. St. John. From the verbatim report of the meeting of the Religious Education Association at Chicago.

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love." That wonderful love chapter, as rendered in the American Standard Bible, gives you a clearer insight, does it not, than does any former version? The greatest thing in the world—love—surely means more to you than just "charity." And yet this is only one of the thousands of passages that take on a richer meaning, a deeper significance as more accurately rendered in the

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The Prayers of Youth

(Continued from page 79)

Frederic Harrison, the well-known English writer, abandoned prayer because it seemed so selfish. In boyhood he prayed every day. Gradually, however, the habit of mind disappeared and on moral rather than on intellectual grounds he ceased to pray. "Prayer," he says, "invariably tended to asking for myself some special advantage and so to egotism and personal ambition." He says he even prayed for trivial things, for prizes at examinations and for a score at cricket, and the habit came to seem evil and degrading. That is rather a new aspect of the reaction of selfish prayer and another instance of the evil resulting through failure to train youth in the wider and deeper meanings and uses of prayer. Not a little difficulty arises from this uncorrected and sometimes encouraged selfishness of children's prayers. Are we sufficiently careful in teaching children to pray for special advantages? Ought we for instance to suggest to children to pray for fine weather for birthdays or picnics? Probably there is no day in all the year on which some child somewhere is not wishing or praying for fine weather. If all were granted, how could the fields be watered and man be fed? Ought not children to be more carefully taught to be content with their share in the general providence of God—especially should their eyes be opened to the wealth of that inheritance as we help them to simple, grateful enumeration of the mercies of God? For only as we begin to count them do we ever realize how innumerable they are. "If we should count them, they are more in number than the sand." This element of thanksgiving is vital, yet petition, the idea that prayer is just asking God for things, seems to form far too large a part of the landscape of prayer.

One correspondent wrote about her occasional forgetfulness of prayer in childhood. "Often after dropping off to sleep, I have wakened, remembered my neglect, left my bed and knelt down to pray, not from a love of prayer, but from fear that in some way God would punish me." The idea of prayer being that of a task to be performed, something due to God—obeisance and praise at stated intervals. In the background the thought of God seems to be that of an Eastern potentate before whom man is constantly to bow, either in fear or in flattery or in both. Is it possible to lead children into the thought of prayer as a privilege, as communion, as friendship? Do you know of many or of any young people to whom prayer is such a pleasurable communion? Are we really educating them in religion unless we do so lead them from the idea of a task to that of privilege?

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Christian Board of Publication St. Louis

What the Denominations Are Doing

(Continued from page 76)

denomination as well as the great world movements now on in the interests of the kingdom. These programs will be adapted to the different departments of the Sunday school.

Plans are also being laid for pushing conventions, institutes and schools of methods during the spring and summer months in the different areas of the church. These are for the purpose of reaching the Sunday-school workers and training them for more efficient leadership and teaching.

Stress is also placed upon the necessity of each school organizing a training department with a superintendent who shall be responsible for providing trained officers and teachers. Provision is made for prospective workers by having a class in preparation at the Sunday-school hour. Also for the present active officers and teachers to meet on a week night for study. In case a person cannot meet with either class provision is made to take a course by correspondence. All this work is under the supervision of the General Sunday School Department and has shown a marked growth during the last year. We feel that we must have intelligent, trained, consecrated Christian workers if we would do the will of the Master Teacher.

A Canadian View of the Convention

(Continued from page 73)

given of that remarkable effectiveness will bear fruit all over North America.

We must not forget the chairman. Professor Thompson had no sinecure handling that convention, but he possessed the requisite firmness, dispatch, good humor, tact, to make the wheels go round without friction. He is a man of strong personality, the right man in the right place. He did the cause good service.

So the International Convention of 1922 passes into history. It is ours now to translate its messages and inspiration into more effective service for the kingdom of Jesus. In the United States and in Canada alike the convention must and shall issue in deeper devotion to our common cause, more informed and intelligent method and an enduring loyalty to the Master of all good workmen. I close with a sentence from the Canadian Prime Minister, Right Hon. W. L. Mackenzie King, given in his letter to the convention, who says that we, in seeking to bring to the youth of our nations a deeper understanding of the Word of God, are truly laying the foundations of a civilization which shall be Christian, not in name only, but in spirit and purpose.



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